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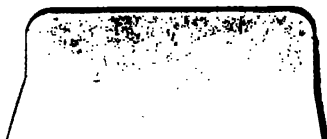
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THE NEW READINGS  
CONTAINED IN  
HERMANN'S POSTHUMOUS EDITION  
OF  
ÆSCHYLUS.

TRANSLATED AND CONSIDERED

By GEORGE BURGESS, A.M.



FORMING  
AN APPENDIX  
TO THE  
PROSE TRANSLATION OF ÆSCHYLUS,

PUBLISHED IN  
BOHN'S CLASSICAL LIBRARY

LONDON:  
HENRY G. BOHN, YORK STREET, COVENT GARDEN.

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LONDON GAZETTE OFFICE, ST. MARTIN'S LANE;  
AND  
ORCHARD STREET, WESTMINSTER.

## PREFACE.

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THE prose Version of *Æschylus*, published in "BOHN'S CLASSICAL LIBRARY," having been accommodated to the text of Dindorf, as the one most in repute, it has been thought advisable to subjoin an Appendix, pointing out the passages, where it differs from the emendations proposed by Hermann, in the recent edition published by his executors. To prevent, however, the uncritical reader from being led by the authority of a name, to admit emendations, which in many instances are, at least, open to objection, the editor has called attention to those passages which he thinks Hermann would either have rejected or modified, had he lived to revise his work.

G. B.





## APPENDIX,

COMPRISING THE SUBSTANCE OF THE NEW READINGS INTRODUCED  
INTO HERMANN'S POSTHUMOUS EDITION OF THE GREEK TEXT,  
PUBLISHED AT LEIPSIC, 1852.

\*.\* The figures on the left-hand of the page denote the line of the Greek text according to Hermann's edition; those on the right-hand, the page and line of the prose version, published in "Bohn's Classical Library."

### PROMETHEUS CHAINED.

Line in Greek Text.		Reference to Bohn's Edit.
2.	— ἄβροτον εἰς ἐρημίαν. To a desert, where there is no mortal man. <sup>1</sup>	page 2 line 1
13.	— κούδεν ἐμποδὼν ἔτι. And there is nothing any longer in the way. <sup>2</sup>	.... 2 11
49.	ἅπαντ' ἐπαχθῇ πλὴν θεοῖσι κοιρανεῖν. All things are burdensome <sup>3</sup> except for the gods to rule.	.... 3 29
51.	ἔγνων κα τοῖςδε· κούδεν ἀντειπεῖν ἔχω! I know it by these; and I have nothing to gainsay	.... 4 1

<sup>1</sup> Herm., who in the notes of Wellauer had vigorously defended ἄβροτον, has now admitted ἄβροτον, as recommended by Porson on sufficient authority.

<sup>2</sup> H. proposes in the Notes to read ἀνῆ (a remission) for ἔτι.

<sup>3</sup> H. has adopted ἐπαχθῇ, the conjecture of Stanley, for ἐπράχθη.

<sup>4</sup> H. says that Bothe has correctly united ἔγνων κα τοῖςδε, and translated τοῖςδε, 'ex hisce;' as if, while pronouncing τοῖςδε, Hephaestus looked to the fetters in his hands, by which he is reminded of his being not free to act, as Zeus is. Such I suspect is the interpretation of Maurice Haupt in Observ. Crit. p. 57, of which Hermann approves; for of Haupt's brochure I know nothing but the name.

Line in Greek Text.				Reference to Bohn's Edit.
59.	δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον.	For he is skilled in finding a road <sup>1</sup> even out of difficulties.	....	page 4 line 8
100.	χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.	Where the ends of these things must arise. <sup>2</sup>	....	5 21
147.	πέτραις προσαναινόμενον	Withering away on rocks <sup>3</sup> —	....	7 1
162.	δίχα γοῦν ἐνός,	With the exception of one at least <sup>4</sup>	....	7 14
163.	θέμενος ἀστροφῇ νόσῳ,	Laying down for himself a determination not to be turned, <sup>5</sup>	....	7 14
215.	δὸλαφ δὲ τοὺς ὑπερέτερους κρατεῖν.	But that the superiors in craft <sup>6</sup> would conquer.	8	22
248.	καὶ μὴν φίλοισιν οἰκτρὸς εἰσὶν ἑγὼ.	I am indeed sad for friends <sup>7</sup> to behold.	....	9 20
250.	θνητοὺς γε παύσας—	Yes, by causing mortals to <sup>8</sup> cease—	....	9 23
356.	—πᾶσι δ' ἀντίστη θεοῖς,	And he stood against all the gods <sup>9</sup>	....	12 19
380.	ψυχῆς νοσοῦσης—	Of a soul <sup>10</sup> diseased—	....	13 12

<sup>1</sup> H. in a long note defends πόρον, which Porson wished to alter into πόρους, on what appeared to him and to nearly all subsequent editors to be sufficient grounds.

<sup>2</sup> Instead of this sentence being taken, as usually, interrogatively, H. says that the 'obliqua oratio' has more gravity in it.

<sup>3</sup> So H., but in the Notes he prefers πέτρα to πέτραις.

<sup>4</sup> H. has adopted ἐνός, furnished by three MSS. But what is the meaning of γοῦν here, he has not explained.

<sup>5</sup> H. from conjecture ἀστροφῇ for ἀγναμπτον, refering to Hesych. Ἀστροφῆς· σκληρός· Σοφοκλῆς Μυσοῖς.

<sup>6</sup> H. from conjecture ὑπερέτερους instead of ὑπερέχοντας.

<sup>7</sup> H. from conjecture οἰκτρὸς in lieu of ἐλεηνός—But nothing seems to be gained by the change.

<sup>8</sup> Instead of γ' ἐπαυσα, H. has γε παύσας, the conjecture of Porson, confirmed by three MSS.

<sup>9</sup> H. πᾶσι δ' ἀντίστη θεοῖς. But the relative ὅς could hardly be omitted here.

<sup>10</sup> After discussing this passage in an elaborate note, H. prefers ψυχῆς to ὀργῆς.

Line in Greek Text.		Reference to Bohn's Edit.
382. καὶ μὴ σφνδῶντα θυμὸν ἰσχυαίη βίη.	And do not with force render a strong <sup>1</sup> feeling slight. .... page 13 line 13	
388. ἐμὸν δόκει σὺ τἀμπλάκημ' εἶναι τόδε.	Think thou <sup>2</sup> this error to be mine. .... 14	1
400-2. δακρυσίστακτον ἀπ' ὕσσων ῥαδινῶν δ' εἰ- βομένα ῥέος παρειῶν νοτίοις ἔτεγξα παγαῖς.	Weeping <sup>3</sup> a stream tear-dropping from easily- moved eyes, I have bedewed my cheek with wet fountains .... 14	16
403-4. ἀμέγαρτα γὰρ τάδε· Ζεὺς δ' ἰδίοις νόμοις κρατύνων	For these are things not to be envied. <sup>4</sup> But Zeus ruling with his own laws— .... 14	18
408-10. μεγαλοσχήμενά τ' ἀρχαιοπρεπῇ * θα- κρυχεί * στένουσα τὰν σὰν ξυνομαιμόνων τε τιμάν·	And it sheds tears, <sup>5</sup> bewailing the honors of stately-bearing and of ancient look, both thine and of those of fellow-blood .... 14	20
420. Σαρματῶν τ' ἄρειον ἄθος,	And the warlike flower of Sarmatians <sup>6</sup> — 14	27
422. Καυκάσου πύλας,	The gates <sup>7</sup> of Caucasus— .... 15	1
425—430. στρ. γ'.—431—436. ἀντιστρ. γ'.	....	

<sup>1</sup> H. has in lieu of σφριγῶντα, adopted σφνδῶντα, from MS. Med., as Paley was the first to recommend.

<sup>2</sup> H. δόκει σὺ in lieu of δοκήσει—

<sup>3</sup> H. δ' εἰβομένα in lieu of λειβομένα. But how δ' could be thus placed after the fourth word in a sentence, H. has not shown.

<sup>4</sup> H. with Robortelli puts a colon after τάδε· and reads Ζεὺς δ'.

<sup>5</sup> To supply the defect of one word in the antistrophé to answer to δ' εἰβομένα in the strophé, H. has introduced here θακρυχεί, with a rather violent personification, as applied to χώρα.

<sup>6</sup> In lieu of Ἀραβίας H. suggests Σαρματῶν, whom he identifies with the Sauromatians mentioned by Dionysius, Perieg. 653. Μαῶται τε καὶ ἔθνη Σαυροματῶν Ἑσθλὸν Ἐνναλίου γένος Ἄρεος.

<sup>7</sup> H. reads πύλας for πῖλας, but without stating that this very correction had been long ago put in the text by myself; although I did not quote, as he has done, Lucian in Prometh. § 4, πλησίον τῶν Κασπίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου.

Line in Greek Text.		Reference to Bohn's Edit.
425-8.	μόνον δὲ πρόσθεν ἐν πόνοις δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύ- μαις ἐσειδόμαν θεῶν Ἄτλαντος ὑπέροχον σθένος κραταῖον. I have looked previously upon a Titan alone in trouble, <sup>1</sup> subdued by gallings from ada- mantine bonds, the mighty strength of Atlas superior to the gods. .... page 15 line 13	
429-30.	ὃς γὰρ οὐράνιον τε πόλον νώτοις ὑποστεγάζει. Who <sup>2</sup> supports earth and the pole of heaven by his back under [them]. .... 15 6	
432.	* * * * * [H. marks here the defect of a line by asterisks.] 15 8	
434.	κελαινὸς Ἄϊδος.....μυχὸς The <sup>3</sup> dark recess of Hades .... 15 8	
439.	ὁρῶν ἐμαντὸν ὧδε προσσελούμενον. Seeing myself thus rolled about. <sup>4</sup> ....	
459.	τάς τε δυσκρίτους φύσεις. And their natures <sup>5</sup> hard to be judged of. .... 16 5	
461.	——— γραμμάτων τε συνθέσεις, μνήμης ἀπάντων μουσομήτορ' ἐργάνην. And the combination of letters, <sup>6</sup> a muse- mother efficiency for Memory in all things 16 7	

<sup>1</sup> H. omits ἄλλον before ἐν πόνοις, and reads ἀδαμαντοδέτοις with one MS., and ἐσειδόμαν and Ἄτλαντος from conjecture for the sake of the metre.

<sup>2</sup> So H., where ὑποστεγάζει, a verb not found elsewhere, is identified with στέγειν, explained by Heyschius and Suidas, βαστάζειν, and γὰρ inserted from conjecture.

<sup>3</sup> H. omits δ' after κελαινός, for the metre.

<sup>4</sup> H. has προσσελούμενον, a verb, which, although it is not found elsewhere in composition, he supposes to be derived from an equally unknown σέλλειν, which Eustathius, p. 1041, 29, assimilates to ἵλλειν. But how Prometheus, fixed to a rock, could be said to be rolled about, H. has not explained.

<sup>5</sup> As the MSS. differ between δύσεις and ὁδοὺς, H. has edited φύσεις.

<sup>6</sup> Such is the literal version of Hermann's text; who probably thought that μουσομήτορα might by a change of case be referred to Μνήμη, since Μνήμη or Μνημοσύνη was said to be the mother of the Muses.

Line in Greek Text.		Reference to Bohn's Edit.
464. ζεύγλαισι δουλείοντα σώμασιν θ', ὅπως Serving with yokes and [their] bodies, <sup>1</sup> in order that—	.... 16	10
466. ὑφ' ἄρμα τ' ἤγαγον And I brought under a car <sup>2</sup>	.... 16	12
474-5. κακὸς δ' ἱατρὸς ὥς τις, ἐς νόσον πεσὼν, κακοῖς ἀθυμεῖς And, like some bad physician, falling into a disorder, you are dispirited by ills <sup>3</sup>	16	18
495. [After πρὸς ἡδονήν, H. marks the defect of a line by asterisks.] <sup>4</sup>	.... 17	10
535. μάλα μοι τοῦτ' ἐμμένει May this remain very much <sup>5</sup> with me	18	21
545. φέρ' ὅπως ἀχαρις χάρις· ὦ φίλος, εἰπὲ Lo! <sup>6</sup> how thankless is the favor. O friend, say—	.... 18	27
548. ———— τὸ φωτῶν ἀλαὸν δέδεται γένος ἐμπεποδισμένον. By which the blind race of mortals is bound <sup>7</sup> after having been fettered.	.... 18	30
554. λέχος εἰς σὸν ὑμεναῖον At your marriage <sup>8</sup> I was singing the hymeneal strain ....	.... 18	35

<sup>1</sup> H. unites σώμασιν θ' with ζεύγλαισι, observing that in σώμασιν there is an allusion to persons riding on horseback.\*

<sup>2</sup> H. reads, with one MS., Dawes and Tyrwhit, ὑφ' ἄρμα τ' in lieu of ὑφ' ἄρμντ'.

<sup>3</sup> So H. rejects πλανῆ before κακός, and inserts κακοῖς, from conjecture, before ἀθυμεῖς.

<sup>4</sup> Not only was this lacuna first pointed out by myself, but the means of supplying it likewise.

<sup>5</sup> H. reads μάλα for ἀλλά on account of the metre.

<sup>6</sup> So H. renders φέρε. But such is not the meaning of that verb; which, if it is ever thus found by itself, is certainly not so before ὅπως.

<sup>7</sup> H. inserts δέδεται to supply the lacuna, as Paley, whose name should have been mentioned, had done already. But δέδεται is a mere tautology when united to ἐμπεποδισμένον.

<sup>8</sup> For the sake of the metre H. reads λέχος εἰς σὸν instead of λέχος σὸν.

Line in Greek Text.	Reference to Bohn's Edit.
560. ———— <i>τίνος ἀμπλακία</i> <i>ποινάς ὀλέκει</i> ; As to the punishments, <sup>1</sup> for what error art thou being destroyed ?      ....      .... <i>page 19 line 5</i>	
566-7. ———— <i>ἄλνε Δᾶ,</i> <i>τὸν μυριωπὸν εἰσορώσα βούταν.</i> Ward off, Earth, beholding <sup>2</sup> the neat-herd with [ his ] myriad eyes      ....      ....      19      8	
574. <i>ὦ πόποι, ποῖ μ' ἄγουσιν—</i> Ye powers, whither do ye lead me <sup>3</sup> ....      ....      20      7	
598. <i>χρίουσα κέντροις φρένας</i> Pricking with stings my mind <sup>4</sup> ....      ....      20      24	
607. <i>τί μῆχαρ ἢ τί φάρμακον</i> What plan or what <sup>5</sup> remedy      ....      ....      20      29	
630. <i>μή μιν προκίθου μασσόνως ἢ μοι γλυκύ.</i> Do not care for me <sup>6</sup> to a greater degree than is agreeable to me.      ....      ....      21      18	

<sup>1</sup> H. reads *ποινάς*, governed by *ὀλέκει*, which, as it comprehends the idea of *τίνας*, has likewise its regimen. And so too reads Paley. But the passages, which the latter quotes to support the syntax, the former has omitted; for he saw, no doubt, they were not in point.

<sup>2</sup> H. omits with two MSS. *φοβοῦμαι*. But how *εἰσορώσα* is to be taken grammatically, he has not explained.

<sup>3</sup> H. conceives that *μακραι* or *χθονός* has dropped out after *ἄγουσιν*. But *μακραι* would be superfluous before *τηλέπλανοι*, and *χθονός* would be scarcely intelligible thus standing by itself.

<sup>4</sup> So H. completes the verse by adding *φρένας*.

<sup>5</sup> H. reads *τί μῆχαρ* with Elmsley, and *ἢ τί φάρμακον* with J. Fr. Martin.

<sup>6</sup> H. has adopted Elmsley's *μασσόνως ἢ μοι γλυκύ*, although Elmsley had himself subsequently repudiated the alteration; while on the other hand H. rejects his own *μᾶλλον ὦν*—although it has been received by Reisig and Paley; and while J. Wordsworth had, in the Philological Museum, N. II., p. 242, quoted some passages from Lysias and Plato to confirm Hermann's notion, at Viger § 70, that *μᾶλλον ὥς* is the same as *μᾶλλον ἢ*—a notion adopted likewise by Schæfer on Theocrit. Id. ix. 35, and Fritzsche, Quæst. Lucian. p. 89., H. now asserts that those very passages are too few in number and of too suspicious a kind to be depended upon.

Line in Greek Text.		Reference to Bohn's Edit.
643. <i>καίτοι καὶ λέγουσ' αἰσχύνομαι</i> And yet I am ashamed <sup>1</sup> to speak of	page 28 line 32	
678. <i>Δέρνης τ' ἐς ἄκτῃν</i> And to the shore <sup>2</sup> of Lerna	.... 22	31
681. <i>ἀπροσδόκητος δ' αὐτὸν αἰφνίδια μόρος</i> <i>τοῦ ζῆν ἀπεστέρησεν</i> And death unexpected suddenly <sup>3</sup> deprived him of life	.... 22	33
689. <i>οὐπώποτ' οὐπώποτ' ἠέχουν—</i> Never at any time, never at any time, have I boasted <sup>4</sup>	.... 23	7
692. <i>πῆματα, λύματ'—</i> Calamities, the scum of washing <sup>5</sup>	.... 23	9
717. [After <i>ψευδώνυμον</i> , H. conceives a line to have been lost, like <i>Σμερδνόις Ἀράξην κύμασιν βρυχώμενον.</i> For it appears from Eustathius on Dionys. 739, that Æschylus had made mention of the Araxes, and that it was so called from the verb <i>ἀράσσειν</i> .]	.... 24	1
771. <i>οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθεῖς</i> No, surely, except I, being released from these bonds <sup>6</sup>	.... 25	21
795-6. ————— <i>ἵνα</i> <i>Φορκυνίδες ναίουσι—</i> Where the Phorcynides <sup>7</sup> dwell—	.... 26	26

<sup>1</sup> H. follows Elmsl. in adopting *αἰσχύνομαι* from some MSS., in lieu of *δόδυρομαι*.

<sup>2</sup> Reisk was the first to suggest *Δέρνης τ' ἐς ἄκτῃν*—adopted by H.

<sup>3</sup> H. reads *αἰφνίδια* for *αἰφνίδιος*—

<sup>4</sup> H. repeats *οὐπώποτ'* (found once in some MSS.) in lieu of *οὐποτ' οὐπώποτ'*; and adopts *ἠέχουν*, found in the same, instead of *ἠέχόμεν*.

<sup>5</sup> Instead of *πῆματα λύματα δειματα*, H. reads *πῆματα, λύματα*. But how those nouns could suit with *ψύχειν*, which he renders 'to blunt,' I cannot understand.

<sup>6</sup> So H. with MSS. Med. and Vit.; while to show that *ἂν* could follow *πλὴν*, he thus fills up the ellipse—*οὐ δῆτα, πλὴν ἔγωγ' ἂν ἀποστροφή αὐτῷ τῇδε τύχης γενοίμην, λυθεῖς ἐκ δεσμῶν*—as if Prometheus were himself the turning aside of the calamity from Jupiter.

<sup>7</sup> In lieu of *αἱ Φορκίδες*, H. reads *Φορκυνίδες*; a word, he con-



Line in  
Greek Text.

Reference to  
Bohn's Edit.

849. [After *τίθησιν ἔμφρονα* H. has placed asterisks to indicate a lacuna; which he says might be supplied by such a verse as

*Παύσας τε μόχθων τῶνδε φιτεύει γόνον.*

And, after causing [her] to cease from these troubles, he begets an offspring.]

862. [In lieu of *Πελασγία δὲ δέξεται θηλυκτόνῃ* and *ἰλλ.* H. would read something like  
*Πελασγία δὲ δέξεται (τὸν ἐγγενῆ  
στόλον γυναικῶν, νυμφίων<sup>1</sup>) θηλυκτόνῃ  
Ἄρει δαμέντων νυκτιφρουρήτῃ θράσει—]*

873. *μακροῦ λόγου δέ—*

But<sup>2</sup> it is the part of a long story .... *page 29 line 4*

- 878-9. ————— *ἡ παλαιγενής*

*μήτηρ.....Τιτανίς θεῶν.*

But the old-born female Titan,<sup>3</sup> the mother of the gods. .... 29 7

897. [To supply the lacuna in the verse, H. says one might conjecture *Μοῖραι μακραιῶνες—*] .... 29 24

- 903.—*στρ. β.*

903. *ἐμοὶ δέ γ', ὅτε μὲν ὁμαλὸς ὁ γάμος,  
ἄφοβος· οὐδὲ δέδια· μηδὲ τοῦ με  
κρεισσάνων θεῶν ἔρως  
προσδράκοι ὄμμ' ἄφυκτον.*

But to me, when<sup>4</sup> marriage is on a level, [it is] without fear; nor am I alarmed; and let not the love of any one of the gods, my superiors, look on me with a look not to be fled from.<sup>5</sup> .... 29 30

fesses, not found at present in Greek: but which was so formerly, as it is adopted by Ovid, in *Met.* iv. 742. v. 230. and Lucian, in ix. 626.

<sup>1</sup> Here all the words between the lines are Hermann's own. But what he meant by *τὸν ἐγγενῆ στόλον*, it is not easy to discover.

<sup>2</sup> H. adopts *δέ*, the conjecture of Schütz, in lieu of *δεῖ*—

<sup>3</sup> H. prefers *θεῶν* found in one MS. to *Θέμις* in all the rest.

<sup>4</sup> H. has *ὅτε*, from the conjecture of Pauw and others, instead of *ὅτι*, and *μηδὲ τον* for *μηδέτι* in one MS.

<sup>5</sup> So H. in lieu of *ἀφυκτον ὄμμα προσδράκοι με* in MS. Med., where Salvini was the first to correct *προσδράκοι*.

Line in  
Greek Text.Reference to  
Bohn's Edit.

907. ἀντιστρ. β.

912-3. ———— οἶον ἐξαρτύεται

γάμον

How great<sup>1</sup> a marriage is he preparing for  
himself .... page 30 line 5

949-50. ———— τὸν ἡμέροις

πόροντα

The person who gave to beings of a day<sup>2</sup> .... 31 11

969. ἐς τάσδε σταντὸν πημονὰς κατούρισας.

To these calamities hast thou brought thyself  
with a favorable wind.<sup>3</sup> .... 31 31

972. ἘΡΜ. κρείσσον—

973. ἡ πατρὶ—

974. ΠΡ. οὕτως—<sup>4</sup>

990. ἐκερτόμησας δῆθεν ὥστε παῖδά με.

Thou usest heart-cutting words [against me,  
like<sup>5</sup> a child .... 32 281041. [H. in Notes says that Schütz would reject all  
the words between λέγειν and σοφῶς, per-  
haps correctly.]

1061. εἴ γ' οὐδ' εὐχῇ τι χαλᾷ μανιῶν;

If he relaxes not from ravings even in a  
prayer.<sup>6</sup> .... 34 19<sup>1</sup> H. retains οἶον; although τοῖον had been put beyond all doubt by Elmsl.<sup>2</sup> H. reads τὸν ἡμέροις.—But ἡμερος is never used for ἡμέριος.<sup>3</sup> Such is the literal version of κατούρισας, which H. has elicited from κατώρωσας in one MS. and κατόρουσας in another. It would be intelligible only on the supposition that Hermes was speaking ironically. But why Hermes should speak so, it is hard to understand. Moreover, no person could be brought to a calamity by a favourable wind.<sup>4</sup> Such is the arrangement of the speeches suggested by Erfurdt in 1812, and adopted by H., who says, that Hermes is reproaching Prometheus ironically for his obstinacy; as if irony could be indulged in on such an occasion and by such a person.<sup>5</sup> So H. in lieu of ὥς παῖδ' ὄντα με. But in this formula ὥς, not ὥστε, is constantly employed, or else ὥσπερ, as in Plato, Cratyl. § 6. ὥσπερ παῖδας, ἡμᾶς μορμολύττηται. Georg. § καὶ μοι, ὥσπερ παιδί, χρῆ. Theognis, 254, Ἀλλ', ὥσπερ μικρὸν παῖδα, λόγους μ' ἀπατᾷς.<sup>6</sup> So H. To this, which is not the worst attempt made on a corrupt text, it may be objected, that people who are mad, are not less so in the

Line in  
Greek Text.

Reference to  
Bohn's Edit.

1094. \_\_\_\_\_ ὦ Θέμις, ὦ γῆ,  
O Themis! O Earth! <sup>1</sup> .... .... *page 35 line 7*

case of a prayer than in any thing else. Besides the enclitic *τι* could hardly commence the second dipodia in an Anapæstic dimeter. H. should have adopted my 'Εν τῷ δὲ τύχης *τι* χαλᾷ μανῶν—' In what misfortune what of madness lose?'

<sup>1</sup> Since some MSS. add Θέμις after πάντων in the next verse, H. has introduced here ὦ Θέμις, ὦ γῆ. But since Θέμις is identified with Γῆ in v. 211, as being one deity with two names, it seems difficult to understand why both should be mentioned here; and still more so, when it precedes the circumlocation ὦ μητρὸς ἐμῆς σίβας.

## THE SEVEN AGAINST THEBES.

Line in Greek Text.				Reference to Bohn's Edit.
13.	ὥς τις ἐμπρεπής	As a person is becoming <sup>1</sup>	....	page 36 line 36
25.	πυρός δίχα,	Besides the omens from fire <sup>2</sup>	....	.... 37 11
54.	καὶ τῶνδε πίστις οὐκ ὀκνῶ χρονίζεται	And the belief <sup>3</sup> in these matters is not retarded by fear.	....	.... 38 6
83-4.	ἐλέδemas πedia δι' ὀπλόκτυπ, ὥ- τι χρίμπτειν βοὰ ποτᾶται	A body-destroying clamour flies through the hoof-rattling plain, so as to strike on the ear <sup>4</sup>	39	9
119.	[After λαγόντες H. has marked the loss of a line by asterisks.]			

<sup>1</sup> So H. in lieu of ὥς τι συμπεπής—But both readings are equally unintelligible.

<sup>2</sup> So H. renders πυρός δίχα; referring to Dionys. Hal. A. R. vii. 19. where δίχα σίρου is used similarly.

<sup>3</sup> H. adopts πίστις, found in Stobæus and one MS. of Æschylus; which he supports by observing that 'the Scout ought to say that his account would be confirmed by facts; and not merely that Eteocles would hear the whole matter; for that he had done already.' But how belief can or cannot be retarded by fear, it is not easy to understand. The common reading, πύστις, is the only intelligible one; although some doubt might perhaps arise respecting χρονίζεται, which it would be not difficult to settle.

<sup>4</sup> So H. in lieu of ἐλέδemas πεδιοπλοκτύπος τι χρίμπτειν βοὰ in MS. Med.; and while ὥτι has been adopted from many MSS., Ritschel, in Passow's Opuscul. p. 101, has led the way to δι'—With respect to ἐλεδίμας, which Lobeck in Paralipom. p. 226, on the authority of Herodian, p. 224, denies to be a Greek compound, H. compares it with ἐλίνανς, ἐλάνδρος, ἐλέπτολις, in Agam. 666. There is however some difficulty in χρίμπτειν, which could not thus follow ποτᾶται without ὥστε being introduced, not merely understood.

Line in Greek Text.						Reference to Bohn's Edit.
129—130.	— λισταῖσί σε θεοκλύτοις αὐτοῦσαι					
	Making a clamour <sup>1</sup> with prayers	heard	....	....	....	page 40 line 25
132.	στονῶν ἀπύα	With the voice <sup>2</sup> of howlings	....	....	41	1
133—4.	σύ τ', ὦ Λατογένεια κόυρα, Ἄρτεμι φίλα, τόξον εὐτύκαζον.	And do thou, virgin daughter of Latona, dear Artemis, make ready thy bow. <sup>3</sup>	....	....	40	1
147.	[After ἐκ Διόθεν, which H. has adopted from Rob. in lieu of καὶ Διόθεν, he would supply, for the sake of the sense and metre, πέλοι or μόλοι; and render ἀγνὸν τέλος, 'a pure finish,' i. e. 'free from the wickedness arising from the fate of the brother chieftains.]					
155.	Although H. has in the text πανδίκας—λίτας, yet in the notes he prefers πανδίκως, with nearly all the MSS.]					
160.	μελόμενοι δ' ἤξετε	And come ye will <sup>4</sup> to take care	....	....	41	2
169.	ξύνοικος εἶην τῷ γυναικίῳ φυτῷ	May I be a co-dweller with any womanly plant. <sup>5</sup>	....	....	....	41 28

<sup>1</sup> So H. with Seidler, in lieu of ἀπούσαι.

<sup>2</sup> In defence of ἀπύα, for αὐτᾶς, H. refers to Hesych. Ἡπύη φωνή: not aware that the Lexicographer wrote Ἡπνεῖ ἐφώνει.

<sup>3</sup> So H. in lieu of τόξον ἐντυκάζον Ἄρτεμι φίλα in MS. Med.: where the credit of correcting εὐτύκαζον is given to L. Dindorf in Steph. Thes. Gr. ed. Par. under Εὐτυκτος, who refers to Hesych. in Εὐτύκαζον· εὐτυκον ἔχε. But both the correction and reference were made by myself forty-two years ago in the Classical Journal, No. 8, p. 463.

<sup>4</sup> So H. in lieu of ἀρήξατε, for the sake of the metre; and he thus rejects, what he formerly suggested, ἐτεροβάγμονι, in the strophē, even after it had been praised as an ingenious emendation by Paley. But neither of these critics saw that Æschylus wrote ἐτεροφύλῳ, not ἐτεροφώνῳ; for both the Argives and Thebans spoke the same language, but were of different clans.

<sup>5</sup> To this reading H. was led by finding φύλῳ in some MS. as a var. lect. or gl. for γένει: while the article, he says, could hardly be introduced here before γυναικίῳ.

Line in Greek Text.		Reference to Bohn's Edit.
187,8,9.	ἱππικῶν τ' ἀγρύπνων πηδαλίων διὰ στόμια πυριγενεῶν χαλίνων And the bits through the fire-produced reins, the rudders of sleepless horses. <sup>1</sup> ....	page 42 line 15
201,2.	— ἀλλ' οὖν θεοὺς αὐτοὺς ἀλούσης πόλεος But however, the gods themselves <sup>2</sup> of a cap- tured city ....	.... 42 28
206.	πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ, γονὴς σωτήρος. For obedience to rule is the mother of success, which is the saviour of seed. <sup>3</sup> ....	.... 42 33
209.	ἔστι θεοῖς δ' ἔτ' ἰσχὺς καθυπερτέρα. It is so: <sup>4</sup> but there is still a power superior to to the gods. ....	.... 43 1
210-212.	πολλάκι δ' ἐν κακοῖσι τὸν ἀμήχανον κάκ χαλεπῶς δύας ὑπὲρ τ' ὀμμάτων κρημναμενῶν νεφελῶν σοῖ. And oftentimes <sup>5</sup> does it save the person in a difficulty amidst ills and out of a severe calamity, and from clouds hanging over his eyes. ....	.... 43 2
223.	— τάνδε ποτὶ σκοπὴν To this look-out <sup>6</sup> — ....	.... 43 9

<sup>1</sup> Here διὰ στόμια is due to Schütz, and ἀγρύπνων to Seidler. But though the lightning of Jupiter might be called ἀγρυπνον βέλος in Prom. 360, the same epithet could hardly be applied to the horses, or chariots, or reins.

<sup>2</sup> H. has adopted Schütz's reading, Αὐτοὺς ἀλούσης, in lieu of τοὺς τῆς ἀλούσης—

<sup>3</sup> So H. in lieu of γυνὴ σωτήρος.

<sup>4</sup> So H. points with Brunck after ἔστι.

<sup>5</sup> H. reads κάκ χαλεπῶς with nearly all the MSS. and substitutes σοῖ for ὀρθοῖ, which Hesych. explains by βοηθεῖ καὶ σώζει. But though the verb is found in that sense in Theognis, 868. and Callimach. H. in Del. 21, it was unknown on the Attic stage.

<sup>6</sup> So H. in lieu of τάνδ' ἐς ἀκρόπολιν, for which one MS. οὐκ ἔανδ' ἐς σκοπίαν: and another τάνδ' ἐς σκοπῶν.

Line in Greek Text.		Reference to Bohn's Edit.
237.	αὐτῇ συ δουλοῖς καὶ σὲ καὶ πᾶσαν πόλιν. Thou art thyself making both thyself and all the city a slave. <sup>1</sup> .... page 43 line 16	
256.	Δίρκης τε πηγαῖς ὕδατι τ' Ἰσμηνοῦ, To the fountains of Dircé and the waters <sup>2</sup> of Ismenus .... 44 14	
259-261.	— ὧδ' ἐπεύχομαι θήσειν τρόπαια, δαῖων δ' ἐσθήματα στέψω πρὸ ναῶν, δουρίπηχ' ἄγνοις δόμοις. Thus I pray, that I will place trophies, and I will put up as an ornament the dresses of the enemy before the temples, fixed by means of spears to the undefiled buildings. <sup>3</sup> .... 44 18	
274.	δράκοντας ὥς τις τέκνων ὑπερδέδοικεν λεχαίων δυσενάτορας πάντροφος πελειάς. As a dove, altogether a nurse, dreads, on ac- count of her young ones keeping in their nest, serpents, bad partners of her bed. <sup>4</sup> .... 45 1	
296.	[Although H. has in the text his own ἄταν, ρίψοπλον ἄταν, adopted by Blomf. and others, yet he prefers in the notes ἀνδρολέτειραν, κακὰν ρίψοπλον ἄταν, in lieu of καὶ τὰν : where it is strange he did not perceive κλαντὰν lying hid.]	
299.	[H. has marked by asterisks the loss of a word between εὐεδροὶ and τε.]	
314.	βαρείας τις τύχας προταρβῶν <sup>5</sup> Some one in fear for a heavy fate .... 45 24	

<sup>1</sup> H. adopts Wunderlich's Αὐτῇ συ δουλοῖς καὶ σὲ—

<sup>2</sup> In lieu of οὐδ' ἀπ' Ἰσμηνοῦ, H. reads ὕδατι τ' Ἰσμηνοῦ, as proposed by De Geel on Eurip. Phœn. p. 151, and similar to L. Dindorf's ὕδασι τ' Ἰσμηνοῦ—

<sup>3</sup> So H. in lieu of Θήσειν τρόπαια πολεμίων ἐσθήματα λαφύρα δῶν δουρίπηχ' ἄγνοις δόμοις Στέψω πρὸ ναῶν. But πρὸ ναῶν and ἄγνοις δόμοις could scarcely be thus found in the same verse.

<sup>4</sup> H. reads with Bothe and Burney δράκοντας, with Bloomfield δυσενάτορας, and with Lachmann λεχαίων. But why a single dove should fear more than one serpent, it is not easy to explain.

<sup>5</sup> H. reads τις for τοι—

Line in Greek Text.	Reference to Bohn's Edit.
315. κλαυτὸν δ' ἀρτιδρόποις ὡμοδρόπων νομίμων προπάρουθεν It is a thing to be wept for, that females, (like fruit) just plucked before the legal time of plucking— .... page 45 line 24	
318. [Although H. has in the text τί τὸν φθίμενοι γὰρ προλέγω, yet in the Notes he seems to prefer Τί γάρ; φθιμένον τοι προλέγω, sug- gested by Blomf.]	
328. πρότι δ' ὀρκάνα πυργῶτις. And against [it] is the turreted confining- engine. <sup>2</sup> .... 48 2	
329. πρὸς ἀνδρὸς δ' ἀνὴρ ἀμφὶ δορὶ καίνεται And man is killed by man about <sup>3</sup> a spear .... 48 3	
332. βλαχαὶ δ' αἱματόεσσαι τῶν ἐπιμάστιδιων ἀρτιτρεφεῖς βρέμονται. And the blood-stained squallings of children at the breast resound after being just fed <sup>4</sup> .... 48 3	
334-338. ξυμβολεῖ φέρων φέροντι, καὶ κενὸς κενὸν καλεῖ, ξύνομον θέλων ἔχειν, οὔτε μείον, οὔτ' ἴσον λελιμμένοι. τῶν ἐκ τῶνδ' εἰκάσαι λόγος πάρα. One carrying off [plunder] meets with another carrying [it] off; one empty calls upon ano- ther empty, desirous of having a fellow-	

<sup>1</sup> H. adopts ἀρτιδρόποις from the Schol., and explains ὡμοδρόπα νόμιμα, 'marriage rites that pluck things immature.' But in a captured city all marriage rites are set at defiance. Besides, ὡμοδρόπα could hardly thus follow ἀρτιδρόποις. What Æschylus wrote, it would not be difficult to discover.

<sup>2</sup> H. omits πόλιν after προτι—But the disorder lies somewhat deeper. For after a city is taken, an ὀρκάνη πυργῶτις can be no use. Unless, indeed, H. understood by ὀρκάνα πυργῶτις, as Paley does, 'murus turribus distinctus,' who refers to Thucyd. iii. 23. It was then not without reason, that Blomfield proposed to finish the strophe with the distich, which at present commences it. See at v. 340.

<sup>3</sup> So H. inserts ἀμφὶ between ἀνὴρ and δορι.

<sup>4</sup> H. adopts ἀρτιτρεφεῖς furnished by MS. Med. But infants after being just fed are quiet rather than noisy.



Line in Greek Text.		Reference to Bohn's Edit.
	ravager, while they are hankering for neither less nor equal than them. From these things there is a reason to conjecture. <sup>1</sup>	page 46 line 5
340,1.	παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν ἀλγίνει κυρήσας πικρὸν γ' ὄμμα θαλαμηπόλων And fruit of all kinds falling to the ground pains, on meeting with the sad eye of persons attending on bed-chambers. <sup>2</sup> .... 46 8	
344-349.	δμῳίδες δὲ καινοπήμονες νέαι, τλήμον αἰσιν αἰχμάλωτον ἀνδρὸς εὐτυχούντος, ὥς δυσμένους ὑπερτέρου, ἐλπίς ἐστι νύκτερον τέλος μολεῖν, παγκλαύτων ἀλγέων ἐπὶ ῥρόθον. And there [are] young maid-servants new to calamity, to whom there is an expectation that a consummation will come in the night, miserable, spear-taken, by a man successful, as being a superior enemy, to be reproached for pains to be much lamented. <sup>3</sup> .... 46 12	
354.	εἶσ' ..... μαθεῖν. Will go to learn. <sup>4</sup>	

<sup>1</sup> Such is the literal translation of the text of H. ; whose Latin version is—'Præda onustus alii rapta ferenti obvius est ; vacuus vacuum advocat ; nec minus nec tantum, quantum illos, quos ferentes aliquid vident, rapuisse conjicere licet sed plus cupientes.' But such a meaning cannot be elicited from the Greek.

<sup>2</sup> By θαλαμηπόλοι perhaps H. understood, as Paley does, 'rei penuariæ præfecti'—a meaning however, which that word does not and could not bear ; and even if it could, I cannot understand why store-keepers should feel more pain in seeing fruit fall to the ground during a time of war than in peace.

<sup>3</sup> Such is the English translation of the Latin version made by H. of his own Greek text ; where he has preferred τλήμον αἰσιν αἰχμάλωτον, elicited from τλήμονες εὐναν αἰχμάλωτον, to his former alteration τλάμον' εὐνάν αἰχμάλωτον, adopted by Schütz and Dindorf, and the truth of which, says Paley, cannot be doubted. For not one of those editors have seen the objections which H. has himself brought forward.

<sup>4</sup> So H. retains εἶσ', furnished by the MSS. But as Eteocles is entering on the stage, the verb should be ἔκει ; while as regards the syntax, μαθεῖν could not thus follow εἶσι with the ellipsis of ὥστε—

Line in  
Greek Text.Reference to  
Bohn's Edit.

355. σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.  
And haste does not place fitly<sup>1</sup> the foot of this  
person. .... page 46 line 22
- 373-375. βοῆ παρ' ὄχθαις ποταμίας, μάχης ἐρῶν,  
ἵππος χαλινῶν δ' ὡς κυτασθμαίνων βρέμει,  
ὅστις βοὴν σάλπιγγος ὀργαίνει μένων.  
He is clamorous by the river's banks, eager for  
battle, and as a steed, breathing against the  
bit, snorts, when, waiting for the sound of the  
trumpet, it is in a rage.<sup>2</sup> .... 47 12
- 381-3. καὶ νύκτα ταυτην . . . . .  
τάχ' ἂν γένοιτο μάντις ἢ ἀνοία τινι.  
And this night.....may perchance become  
silliness to some one. .... 47 20
396. Δίκη δ' ὁμαίων κάρτα νιν προστέλλεται  
And justice of the same blood<sup>3</sup> sends him very  
much forward. .... 48 3
- 399,40. ————ὡς δικαίως πόλεως  
πρόμαχος ὀρνυται<sup>4</sup>  
Since justly he rushes forward to fight for the  
city .... 48 8
405. γίγας ὅδ' ἄλλος  
This is another giant—<sup>5</sup> .... 48 13

<sup>1</sup> So H. understands the words οὐκ ἀπαρτίζει, which he formerly altered into οὐ καταργίζει, with the approbation of Schütz, Wellauer, and of myself in Poppo's Prolegomena, p. 271.

<sup>2</sup> Here H. has altered μένει.....ὀρμαίνει—μένων into βρέμει.....ὀργαίνει μένων. A war-horse is not however excited to anger while waiting for the sound of the trumpet, but in being held back, after it has been heard.

<sup>3</sup> Here H. adopts ὁμαίων the reading of many MSS., and τὸ τῆς ξυγγενείας δικαίον, the explanation of the Scholiast; which I cannot understand.

<sup>4</sup> H. retains δικαίως, by which he perhaps understood, as Paley does, 'in a just cause,' or 'under that justice, which had sent him forward.'

<sup>5</sup> H. retains Γίγας ὅδ' ἄλλος, and refers to the proverbial Ἄλλος οὗτος Ἡρακλῆς. But as there were many giants, and only one Hercules, this reference to the proverb is scarcely in point.

Line in Greek Text.		Reference to Bohn's Edit.
410, 11.	οὐδὲ τὴν Διὸς ἔριν πέδῳ σκήψασαν ἐμποδὼν σχεθεῖν. And that not even the contest of Zeus, rushing like a bolt to the ground, has stopt him in the way. <sup>1</sup> .... page 48 line 18	
416.	τίς ξυστήσεται ; Who shall stand with him ? <sup>2</sup> .... 48 25	
422.	δρῶν παρεσκευασμένος, δ, θεοὺς ἀτίζων ... θνητὸς ὢν, ἐς οὐρανὸν πέμπει γεγωνὰ Ζηνὶ κυμαίνον τ' ἔπη. Prepared to do acts, which, while dishonouring the gods.....he being a mortal, sends words to heaven, loud speaking [and] swelling like waves, to Zeus. <sup>3</sup> .... 49 1	
434.	κεραυνοῦ δέ νιν βέλος κασχέθαι And may the thunderbolt restrain him. <sup>4</sup> .... 49 13	
453, 4.	σὸν τύχῃ δέ τῳ καὶ δὴ πέπεμπται. And with some fortune suppose him sent. <sup>5</sup> .... 49 30	
462.	ἐπέυχομαι τῷδε μὲν εὐ τελέσαι, I pray that <sup>6</sup> to this person thou mayest grant a a good end. .... 50 7	

<sup>1</sup> Such is the literal English version of the text of H.; although his own in Latin is—'Neque se Jovis iram impedimenti loco habiturum.' But 'Ἐρις is not 'Ira;' nor can the aor. 2. σχεθεῖν have a future meaning without ἄν, as Elmsley remarked long ago.

<sup>2</sup> H. retains τίς ξυστήσεται, and rejects ξυμβήσεται preserved by Plutarch; for ξυστήσεται in v. 490, and ξυστήσομαι in v. 653, are found in a similar sense.

<sup>3</sup> Such is the literal version of the text of H., who has altered θεοὺς into δ θεοῦς, for reasons which he has not given, nor I can discover.

<sup>4</sup> So H. by altering ἐπισχέθαι into κασχέθαι, i. e. κατασχέθαι; but he has not shown how κατα could be thus abbreviated into κα in dramatic Greek, although it is into κατ, in the case of κατθανών.

<sup>5</sup> H. unites σὸν τύχῃ δέ τῳ with καὶ δὴ πέπεμπται. But καὶ δὴ always begins a sentence.

<sup>6</sup> H. has altered εὐτυχεῖν into εὐ τελέσαι, to avoid the inelegant union of εὐτυχεῖν and δυστυχεῖν, and to equalize the syllables in the antithetic verses. But what inelegance there is in εὐτυχεῖν, thus opposed to δυστυχεῖν, it is difficult to discover.

Line in Greek Text.		Reference to Bohn's Edit.
481.	[Although H. has retained in the text φόβος κομπάζεται, yet he prefers in the Notes φόνον ('murder') κομπάζεται.] .... page 50 line 23	
495.	[After φλέγων H. thus arranges the verse, Ὑπερβίῳ δέ—Σταδαίος—Τοιάδε—Πρὸς τῶν—rejecting with Dindorf Κοῦπω τις—and Εἰ Ζεὺς γε.] .... 50 34	
512,13.	—δίῳ δορός By the might of his spear. <sup>1</sup> .... 51 16	
531.	[There is no need, says H., for supposing with Dindorf that some verses have been lost. It is only requisite to transpose 532, 533. This very notion was first promulgated by Paley, of whom H. however has taken no notice.] 52 8	
535.	—χείρ δ' ὁρᾷ τὸ δράσιμον But his hand looks to what is to be done. <sup>2</sup> 52 12	
538.	[Although H. has retained ῥέουσιν, 'flowing,' in the text, in the Notes he prefers θορούσιν, rushing—] .... 52 15	
541,2.	ἔξωθε δ' εἴσω τῷ φέροντι μέμψεται, πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν. But she will find fault with the person bearing her from without to within, <sup>3</sup> when she meets with a frequent battering under the city. .... 52 19	
543.	—ἃ δὲ ἀληθεύσαιμ' ἐγὼ Which points I will make true. <sup>4</sup> .... 52 20	

<sup>1</sup> H. adopts *δορός* from five MSS. in lieu of *Διός*.

<sup>2</sup> H. by rendering *ὁρᾷ*, 'respicit,' i. e. 'curat,' avoids the necessity of reading with Maurice Haupt *χείρ δὲ ὁρᾷ τὸ δράσιμον*: who should have suggested *χείρ δ' ἐρεῖ τί δρῶσ' ἄρ' ἦν*—for thus the hand, that will tell what it has been doing, is properly opposed to the mouth, that boasts of what will be done.

<sup>3</sup> H. reads *ἔξωθε δ' εἴσω* in lieu of *ἔξωθεν εἴσω*—He conceives, however, that a verse has been lost before *ἔξωθε*.

<sup>4</sup> So H. in Opuscul. iv. p. 383, which Ahrens has attributed to Seidler; while Paley has taken it to himself, observing that *ἀληθεύειν* governs an accusative in Eurip. Hippol. Fr. 15. *Χρόνος διέρπων πάντ' ἀληθεύειν φιλεῖ*. But he was not aware that, as *πάντα* is governed by *διδά* in *διέρπων*, the sense is, 'Time, creeping through all things, is wont to be found true.'

Line in  
Greek Text.

Reference to  
Bohn's Edit.

555. [Although H. has retained this verse in the text, yet in the Notes he rejects it as spurious, dissatisfied with τῶν κακῶν, for which he would read πημάτων, 'calamities,' not aware that the poet wrote τὸν κακῶν διδάσκαλον, similar to the preceding τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα—] .... page 52 line 29
- 557,8. καὶ τὸν σὸν αὐθις ἐς πατρός μοῖραν κάσιν  
ἐξυπτιάζων ὄμμα—  
And again upon your brother, with reference to your father's fate, throwing haughtily his eye—<sup>1</sup> .... 52 31
559. δυσεκτέλευτον τοῦνομ' ἐνδατούμενος  
Dividing his name with its ill-fated end<sup>2</sup> .... 53 1
573. οὐ γὰρ δοκεῖν ἄριστος.....θέλει.  
For he does not wish to seem to be the best<sup>3</sup> .... 53 13
582. [H. with Porson and others considers this verse to be interpolated from some other play.] 53 21
603. γέροντα τὸν νοῦν, σάρκα δ' ἥβωσαν φύει  
He produces<sup>4</sup> an old intellect, but youthful flesh. 54 11
633. —σὺ δ' αὐτὸς γνώθι· ναυκλήρει πόλιν  
But do thou thyself determine; rule then the ship<sup>5</sup> of the state. .... 55 8
648. Δίκη προσεῖπε  
Justice addressed him.<sup>6</sup> .. .... 55 22

<sup>1</sup> H. after thus altering καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν found in some MSS., and πρόσπορον in others, and adopting Schütz's ὄμμα for ὄνομα, ought to have shown what meaning αὐθις could have in this place; and how the Messenger could even hint to Eteocles the fate of his father, in whose ill-treatment both the sons had an equal share; or, granting that the Messenger merely repeated what he had heard, why Amphiareus should have reproached Polynices for his bad behaviour to Œdipus at all.

<sup>2</sup> H. has altered δις τ' ἐν τελευτῇ into δυσεκτέλευτον, to which he was led, no doubt, by Schütz's δυσεντέλευτον, whose name however is not mentioned.

<sup>3</sup> H. retains ἄριστος—

<sup>4</sup> H. has adopted Wellauer's φύει for φύσει in MS. Med.

<sup>5</sup> So H. by altering ναυκληρεῖν into ναυκλήρει—

<sup>6</sup> H. with Paley retains προσεῖπε—

Line in Greek Text		References to Bohn's Edit.
657.	—πτερῶν προβλήματα Protection against arrows. <sup>1</sup> .... page 55 line 31	
'658.	—ὅμοιος τῷ κάκιστ' αὐθωμένῳ Like to him who has spoken most wickedly. <sup>2</sup> 55 34	
664-5.	[Although H. retains in the text the common arrangement, yet in the Notes he would change the order of the verses, as suggested by Schütz, and read, Εἴπερ—Κακῶν—Ἔστω, which he thus explains in Latin: "Sane declinare[m] fratrem, si malum hoc, non punire ferocientem, sine turpitudine ferre possem; sed, quæ mala simulque turpia sunt, non dicas laudanda. Esto; congregiar cum fratre; solum enim apud inferos lucrum est, i.e. in morte." But I do not perceive how such a sense can be obtained from the Greek.] .... 55 39	
676,7.	—τελεῖν . . . . . . . ὁμμουιν προσιζάνει Sits on my eyes—to accomplish <sup>3</sup> .... 56 11	
680,1.	—κακὸς οὐ κελή- σει, βίον εὖ κυρήσας. Thou wilt not be called a coward, having thyself well as regards life. <sup>4</sup> .... 56 13	
681.	[Although H. retains in the text ὅταν ἐκ χερῶν, yet in the Notes he prefers ἀφ' οὗτου χερῶν, 'from whose hands'] .... 56 16	
686-9.	νῦν ὅτε σοὶ παρέστακεν ἑπέεϊ κλυδών λήματος ἂν τροπαία χρονία μεταλλ- ακτὸς ἰώως ἂν ἔλθοι χαλαρωτέρῃ πνεύματι· νῦν δ' ἔτι ζεῖ. Now is it in your power (i.e. to avoid death);	

<sup>1</sup> H. reads with some MSS. *περῶν*; and refers to Lycophr. 56. *Τοῖς Τευταρείοις βουκόλου περῶμασιν*, which Eustathius on *IA*. p. 172, 30, explains by *τοῦ Τευτάρου Σκύθου δίστοις*.

<sup>2</sup> So H. by taking αὐδωμένω in an active sense.

<sup>3</sup> Such is the literal version of *τελεῖν* in the text of H.; who says however in the Notes that *τελεῖ* is joined with *δύμασιν προσιζάνει*, because the sense is, 'it admonishes me.' But such a sense cannot be elicited from those words.

<sup>4</sup> So H. renders βίον ἐν κυρήσας, which means, he says, 'regulating thy life properly.' But κυρεῖν has no such meaning elsewhere.

Line in Greek Text.					Reference to Bohn's Edit.
	since the wave, being changed by a late turn of counsel, would perhaps come with a relaxed breeze ; but at present it is boiling. <sup>1</sup>				page 56 line 21
690. ἐξέζεσαν γὰρ Οἰδίπου κατεύγματα.	For the imprecations of Œdipus <sup>2</sup> have caused it to boil.				56 24
697. νίκη γε μέντοι καὶ κακὸν τιμῇ θεός.	With victory however a god honours even the coward. <sup>3</sup>				
704. [Although H. has retained εὐκταίαν in the text, yet in the Notes he prefers ὠκύπουν, 'swift- footed,' not only to preserve a syllabic equality in the measures, but to get rid of εὐκταίαν, as being superfluous before κατάρas shortly afterwards.]	....	....	....	....	57 2
717. καὶ γαῖα κόνις—	And the dust of the earth. <sup>4</sup>				57 17
743,4. μεταξύ δ' ἄλκην δι' ὀλίγου τείνει πύργος ἐν Ἄρει.	And in the middle space (i. e. between the city and the impending flood) a tower stretches for a short time its protection in war. <sup>5</sup>				58 4
747,8. τέλειαι γὰρ παλαιφάτων ἀρᾶν βαρεῖαι καταλλαγαί.	For the reconciliations of formerly-spoken curses are heavy, when accomplished. <sup>6</sup>				58 6

<sup>1</sup> Such is the English of the Latin version given by H. of his own text ; where he has introduced κλυδὼν for δαίμων, and ἀν τροπαίᾳ (in the Notes) for ἀντροπαίᾳ, and χαλαρωτέρῳ for θαλερωτέρῳ.

<sup>2</sup> So H. renders ἐξέζεσαν, which he says is in the plural, because κατεύγματα is a personification, I presume, in the place of Ἄραι.

<sup>3</sup> So H. by altering νικην into νίκη, and κακὴν into κακὸν—

<sup>4</sup> H. has substituted γαῖα κόνις for χθονία κόνις, referring to Hesych. Γαῖα κόνις· ἡ γῆ.

<sup>5</sup> Such is the English of the Latin version given by H. of his own text ; where he has adopted ἀρει found in one MS. as a var. lect. for εὔρει.

<sup>6</sup> H. has adopted Enger's ἀρᾶν for ἀραι. But he does not explain what is meant by 'the reconciliations of curses:' he thought perhaps that Paley had done so satisfactorily

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 749,50. ————— τὰ δ' ὅλῳ  
πελόμεν' οὐ μὰν ἔρχεται  
But things, which are pernicious, do not come  
in vain.<sup>1</sup> .... page 58 line 7
765. κυρσοτέκνων ὀμμάτων ἐπλάγχθη  
He wandered from child-meeting eyes.<sup>2</sup> .... 58 17
- 767,7. τέκνοισιν δ' ἀρὰς  
ἐφῆκεν ἐπικότους τροφᾶς  
And he sent against his children angry curses  
on account of his bringing them up.<sup>3</sup> .... 58 19
773. θαρσεῖτε, παῖδες μητέρων τεθρυμμέναι  
Be of good cheer, ye children delicately brought-  
up of mothers.<sup>4</sup> .... 58 26
- 785-801. [H. has with great acuteness shown that  
the common arrangement of the verses pre-  
sents a mass of unconnected ideas, which  
not a single scholar has hitherto had the  
talent to perceive; and that not only has  
one verse been improperly repeated, but that

<sup>1</sup> Such is the literal version of the text of H., who has adopted *πελόμεν'* from three MSS., and altered from conjecture *παρέρχεται* into *μὰν ἔρχεται*: while his own Latin version is, 'Quæ pernicioſa ſunt (i. e. pestifera, ut diræ) non prætereunt, ſed manent.' But how ſuch a meaning can be elicited from thoſe words, I cannot underſtand.

<sup>2</sup> Here again a literal Engliſh version of the text of H. beſt ſhows whether it be certainly, as the author himſelf fancied, or probably, as Paley conceives, a reſtoration of what *Æſchylus* wrote. The Latin verſion given by H. of *κυρσοτέκνων* (in lieu of *κρειſσοτέκνων δ' ἀπ'*) *ὀμμάτων ἐπλάγχθη* is, 'privavit ſe oculis, qui liberis occuſuri erant, i. e. viſuri eas.'

<sup>3</sup> H. retaining *ἐπικότους*, ſays with *Schütz*, that *Œdipus* was angry with himſelf for having brought up his children born in inceſt. But why he ſhould have invoked curſes upon his children for an act done by himſelf, and for which they were not reſponſible, H. has failed to assign a reaſon. By *τροφᾶς* is meant, as every one elſe has ſeen from the time of the *Scholiast* on *Sophocles* (Ed. 1375, to that of *Paley*, the food which was ſent inſultingly by the ſons to their blind father.

<sup>4</sup> H. has altered *τεθρυμμέναι* into *τεθρυμμένοι*, to answer to the explanation of the *Schol.* *δεῖλαι ὑπὸ μητέρων ἀπαλῶς τεθραμμένοι*. But why any alluſion ſhould be made to the delicate manner, in which the young ladies of the *Chorus* had been brought up by their mothers, is difficult to underſtand.



Line in  
Greek Text.Reference to  
Bohn's Edit.

the lines were probably written originally in  
the following order :—

XO.	τί δ' ἐστὶ πρᾶγος	. . . . .	page 59	} line 3 to 16
AIT.	πόλις σέσσωται	. . . . .		
XO.	τίνων ; τί δ' εἶπας	. . . . .		
AIT.	φρονούσα νῦν ἀκουσον.	Οἰδίου γένους—		
XO.	οἱ γὰρ τάλαινα	. . . . .		
AIT.	πέπωκεν αἶμα	. . . . .		
XO.	ἐκείθι κῆλθον	. . . . .		
AIT.	ἄνδρες τεθνῶσι	. . . . .		
XO.	οὕτως ἀδελφαῖς	. . . . .		
AIT.	οὐδ' ἀμφιλέκτως	. . . . .		
XO.	οὕτως ὁ δαίμων	. . . . .		
AIT.	αὐτὸς δ' ἀναλοί	. . . . .		
	τοιαῦτα χαίρειν	. . . . .		

800. ἔξουσι δ', ἣν λάβωσιν ἐν ταφῇ, χθόνα  
And they shall possess the land, which they may  
receive in the tomb.<sup>1</sup> .... 59 23
801. πατὴρ κατ' εὐχὰς ἐυσπότητους φρουρούμενοι  
Guarding [it] according to the ill-fated prayers  
of their father.<sup>2</sup> .... 59 24
- 805,6. ———— καπολολύξω  
σωτήρι πόλεως ἀσινεία.  
And raise a shout over the saving non-injury  
of the city.<sup>3</sup> .... 60 2
- 809,10. οἱ δὴτ' ὀρθῶς κατ' ἐπωνυμίαν  
κλεινοὶ τ' ἐτεὸν καὶ πολυνεικεῖς  
Who rightly according to their appellation both  
truly renowned and very contentious<sup>4</sup> .... 60 4

<sup>1</sup> H. adopts Bruck's χθόνα in lieu of χθονός.

<sup>2</sup> H. has altered φορούμενοι, into φρουρούμενοι, taken rather unusually in an active sense. But as φρουρούμενοι has everywhere else a passive sense, both the new reading and the old must be rejected equally. The dramatist evidently wrote ἐφθαρμένοι, 'destroyed—'

<sup>3</sup> Such is the literal version of the text of H., who has elicited σωτήρι πόλεως ἀσινεία, from πόλεως ἀσινεῖ σωτήρι, by the aid of the words of the Schol. ἀσινεία· ἀβλαβεία σωτήρι· τοῦτο γὰρ ἐπιθετον; for so he corrects ἀσινεῖ· ἀβλαβεῖ· σωτηρίας τοῦτο γὰρ ἐπιθετον. But as ἀσινεία is a noun not found elsewhere, it seems rather hazardous to coin it for the occasion.

<sup>4</sup> H. has introduced here from conjecture κλεινοὶ τ' ἐτεὸν to answer to

Line in Greek Text		Reference to Bohn's Edit.
827. στρ. β. . . . .	833. ἀντιστρ. β. <sup>1</sup>	
829. διπλαῖ μέριμναι, διδυμ' ἀγανόρεα κακὰ Twofold cares; twin evils performed man- fully— <sup>2</sup> ....	page 60 line 17	
830. αὐτοφόνα, δίμορα, <sup>3</sup> τέλεα τάδε πάθη, These sufferings [are] self-murderous, fatal to two, brought to an end ....	60 18	
831. τί δ' ἄλλο γ' ἢ πόνοι δόμων ἐφέσταιοι; What else than labors 'at the hearth of houses? 60	21	
835. ————— θεωρίδα Which passes the road, <sup>4</sup> ....	60 24	
843. ————— πρότερον φήμης Before the lament [of the sisters]. <sup>5</sup> ....	61 4	
860, l. ————— τί δὴ διήλλ- αχθε σὺν σιδάρι; What? have ye become reconciled by steel? ....	61 16	
867. [H. has marked the loss of a line, first noticed by Lachmann, and subsequently by Elmsley.]		

'Ερεολῆς, just as πολυνεικεῖς does to Πολυνείκης: to which he was led by the words of the Scholiast, ἐπωνύμως 'Ερεολῆς καὶ Πολυνείκης. But as ἐρεὼν is a word not elsewhere found in Tragedy, he has suggested likewise σὺν τ' ἐκλείῃ—This would be far preferable, were it not that the error lies in Οἱ δὴ τ' ὁρθῶς—

<sup>1</sup> H. has remarked that Critics have not perceived the antistrophical verses here. Symonds, however, had in the British Review, No. 2, noticed the same fact; and in the Classical Journal, No. 8, p. 464, I had arranged the verses in nearly the same manner as H. has done.

<sup>2</sup> So H. by altering διδυμάνορα into διδυμ' ἀγανόρεα—But ἀγανόρεα is not elsewhere applied to an evil act or suffering.

<sup>3</sup> H. reads δίμορα for δίμοιρα—

<sup>4</sup> H. omits with Rob. πόνων after πόνοι.

<sup>5</sup> So H. translates θεωρίδα, not 'the sacred ship,' but 'the sacred road;' referring to Hesych. Θεωροί'.....λέγουσι δὲ καὶ τὴν ὁδὸν, δι' ἧς ἰᾶσιν ἐπὶ τὰ ἱερὰ, θεωρίδα. But the meaning of the gloss is that θεωρίς was united to ὁδός, not that it meant ὁδός by itself.

<sup>6</sup> So H. understands πρότερον φήμης, thus tacitly adopting Paley's 'antequam plactum ordiantur.' But φήμη never has such a meaning.

<sup>7</sup> H. has adopted Lachmann's τί δὴ for ἡδὴ, for the sake of the metre.

Line in Greek Text.	Reference to Bohn's Edit.
870,1. διανταίαν λέγεις πεπλαγμένους καὶ δόμοισιν ἐννέπειν— Thou sayest that persons struck are telling even to houses of a blow sent right through. <sup>1</sup> page 61 line 24	
890,1,2. δόμων μῶλ' ἄχ' ἐπ' αὐτοῖς προπέμπει δαϊκτὴρ γόος. A cutting lament sends forth very much a sound from houses over them. <sup>2</sup> .... 62 4	
909. διαρταμαῖς οὐ φίλαις <sup>3</sup> By not friendly butcherings— .... 62 18	
922. ὑπὸ δὲ χώματι And beneath a mound— <sup>4</sup> .... 62 28	
925,6. ἰὼ πολλοῖς ἐπανθίσαντες πόννοις γενεάν. Alas! ye who have caused a family <sup>5</sup> to bloom with many troubles. .... 62 29	
926. [Although H. has in the text retained τελευτᾷ δ' αὖθ', yet in the Notes he prefers τελευταῖαι δ' 'at last'—For he doubtless perceived that αἶδε would be scarcely intelligible.] .... 62 30	

<sup>1</sup> Such is the literal version of the text of H., which he thus explains in Latin: 'Etiam domum mortifero vulnere percussam esse dicit.' But how such a meaning could be extracted, I confess I cannot understand. And even this text is obtained only by omitting πλαγάν after λέγεις, and changing δόμοισι καὶ σώμασι πεπληγμένους ἐννέπω into πεπληγμένους καὶ δόμοισιν ἐννέπειν.

<sup>2</sup> Such is the literal English version of the text of H., which he thus renders into Latin, 'ædium propter eos lamenta meus prosequitur regum luctus.'

<sup>3</sup> H. with Ahrens, reads for the sake of the metre, διαρταμαῖς in lieu of διαρτομαῖς: while to meet the objection, that διαρταμῆ is not found in Lexicons, he observes, that 'Lexicons are made from writers, not writers from Lexicons.' But when a word is thus coined by a critic, he should at least show that it carries with it the mark of an authorized mint. How easy was it to read διαί τομᾶς οὐ φίλας—For Æschylus is partial to διαί in the sense of διὰ in the Choral parts of a drama.

<sup>4</sup> H. adopts Bloomfield's χώματι for σώματι—

<sup>5</sup> H. reads πόννοις γενεάν and rejects γε δόμονς, or γε δόμον, or γε δόμοις found in different MSS.

Line in  
Greek Text.Reference to  
Bohn's Edit.

932. [On this verse, H. has confessed, in a manner that does his memory infinite honour, that he did with singular rashness attempt to arrange the metre here into an antistrophic form; and though his notions have been received by others, both the leader and his followers were all equally in the wrong; and hence he has now adopted the idea, first broached by myself, although ridiculed by him on its promulgation, that verses are frequently found running in pairs of the same or different measures.] ... .. page 62 line 36

939, 40. [To suit the measure, as described on v. 932, H. has elicited

ANT. *πρόκεισαι κατακτὰ*

ANT. Thou liest before [me], after having killed [him].

from *προκείσεται*, and inserted from conjecture

ISM. *πρόκεισαι φονευθείς.*

ISM. Thou liest before [me], after being killed [by him]. .... 63 8

941. *στρ.* 957. *αντιστρ.*<sup>1</sup>

944. [For the sake of the metre, H. has given *ἰὼ, ἰὼ δάκρυτέ σὺ* in lieu of *πανδάκρυτε* in some MSS. and *πολυδάκρυτε* in others: where Ritschel in Sched. Critic. suggests *πάνδυρτε*—and so does Paley likewise.] .... 63 11

950, 1. [Here again for the sake of the metre, H. has given

ANT. *ἄχρα δοιὰ τὰδ' ἔγγυθεν*

ISM. *πέλας ἀδελφὰ δ' ἀδελφεῶν,*

and rejected *τοίων* and *ποίων* found in different MSS. as being equally inappropriate; and he renders,—

ANT. These double pains are near.

ISM. Near too the the pair of brothers' ills.] 63 15

<sup>1</sup> Although H. here returns to the ordinary antistrophic form, yet he is enabled to do so only by introducing very arbitrary alterations.

Line in Greek Text.		Reference to Bohn's Edit.
952,3.	[H. places here the distich commonly found after v. 976, where he says they are not suited to the train of thought.] .... page 63 line 16	
958,9.	[H. thus reads and arranges the speeches. ANT. δυσθέα τα πῆματα— ISM. ἔδειξε δ' ἐκ φυγῆς ἐμοί. ANT. Sufferings sad to behold— ISM. Has he shown to me after his exile.] 63 22	
962.	[H. in lieu of 'Ἀπώλεσε δῆτα. Καὶ τόνδ' ἐνόσφισεν has given ANT. ὦλεσε δῆτα, ναί. ISM. Τόνδε δ' ἐνόσφισεν, ANT. Yes, truly he has destroyed. ISM. And this one he has deprived. But what he understood by those words, he has not informed us.] .... 63 26	
965.	[In lieu of τάλαν καὶ πάθος in MS. G. H. reads with Schütz in ed. 2. τάλαν πάθος, i. e. 'Wretched is the suffering.'] .... 63 29	
966.	δίπονα κήδε ὁμώνυμα Cares of the same name for two troubles— <sup>1</sup> .... 63 29	
967.	δίγγρα πῆματα παλμάτων The thoroughly wet calamities of strikings.* 63 30	
973.	[Here H. returns to the system of pairs of verses, mentioned on v. 932.] .... 63 37	
981,2.	[So reads H. where the asterisks mark the supposed lossof a hemistich answering to ἀναξ Ἑτεόκλεις.] ANT. ἰὼ δυσπότημων ISM. ἀναξ Ἑτεόκλεις ANT. σὺ δ' ἀρχαγέτας ISM. . . . . ANT. Alas! of the unfortunate ISM. A king O Eteocles. ANT. And thou a chieftain ISM. . . . . .... 64 11	

<sup>1</sup> H. has given δίπονα in lieu of δύστονα.

<sup>2</sup> Such is the literal version of the text of H., where instead of δίγγρα τριπάλτων πημάτων, he once suggested δι. διπάλτων πημ—adopted by Dindorf.

Line in Greek Text.		Reference to Bohn's Edit.
984.	[Here again H. marks the supposed loss of a whole line, answering to <i>ἰὼ πάντων πολυστονώτατοι</i> .] .... page 64 line 14	
993.	<i>στέγων γὰρ ἐχθροὺς</i> — For by bearing up against enemies <sup>1</sup> ;	.... 64 22
1021.	— <i>γὰρ αὐτῇ</i> . . . . . <i>ἐγὼ</i> — For I myself <sup>2</sup> ....	.... 65 16
1025.	<i>θάψει</i> . . . . . Be of good cheer. <sup>3</sup> ....	.... 65 19
1031.	<i>ἦδη τὰ τοῦδ' οὐ δυστείμηνται θεοῖς</i> The affairs of this man have not been just now dishonoured by the gods. <sup>4</sup> ....	.... 65 27
1034.	[After <i>ἔργον ἦν</i> H. thus arranges the speeches. * KHP. <i>ἔρις περαίνει</i> . . . . . ANT. <i>ἐγὼ δέ</i> . . . . . conceiving that a line has been lost, as indicated by the asterisks, which was spoken by Antigone to this effect: 'Who have united in doing wrong with the party insulting him;' in Greek, <i>οἳ γε ξυνήδικησαν ὑβρίσαντι νυν.</i> ] ....	66 6
1051.	— <i>τις οὖν ἂν τὰ πίθοιτο</i> Will any one be persuaded of this ? <sup>5</sup> ...	66 14
1056.	[To preserve a fancied uniformity in this with the following system of Anapæsts, Ritschel in Sched. Critic. p. 13 suggests, what H. is disposed to adopt, the insertion of <i>τῇ Καδμογενεῖ</i> , 'sprung from Cadmus,' after <i>γενεῇ</i> .] 66	18

<sup>1</sup> H. has adopted *στέγων*, the conjecture first of Wakefield, then of Dobree and Ritschel, in the place of *στυγῶν* in some MSS., and of *εἰργων*, found as a var. lect. in others.

<sup>2</sup> H. has received Pierson's *αὐτῇ* instead of *αὐτῷ*—

<sup>3</sup> H. considers *θάψει* as a verb, not as a noun dependent on *πάρεσται*.

<sup>4</sup> So H. has altered *οὐ διατείμηνται* into *οὐ δυστείμηνται*. But though he is aware that *δυστείμην* is contrary to analogy, yet such words, he says, are occasionally formed by writers, when they are driven by some necessity to express themselves in a forcible manner.

<sup>5</sup> Such, I presume, is the literal English version of the text of H., which he thus renders in Latin: 'Ecquis ergo ad eum una cum illa adducetur;' a sense that the Greek could not possibly bear, even if the indefinite *τις* could begin a sentence, or *τὰ* be put for *ταῦτα*—suppositions equally at variance with correct Greek.

## THE PERSIANS.

Line in Greek Text.		Reference to Bohn's Edit.
10,11.	κακόμαντις ἔγαν ὀρσολοπεῖται, θυμὸς ἔσωθεν δὲ βαύζει. Highly excited is my ill-foreboding mind, and it growls within me. <sup>1</sup> .... page 67 line 6	
12.	οἷχωκε νέων Is gone of young men. <sup>2</sup> .... 67 8	
20.	[H. thinks that something has dropt out here, relating to the bowmen, who formed so con- spicuous a portion of the Persian army; and that to this place is to be referred the gl. in in Hesych. Πολλὴ φαρέτρα πολλοὶ τοξόται.]	
96,7.	τίς ὁ κραιπνῷ ποδὶ πῆδημ' ἄλις εὐπετῶς ἀνάσσω; Who [is] rushing sufficiently <sup>3</sup> easily to a leap with a light foot? .... 69 26	
98-100.	φιλόφρων γὰρ ποτισαίνου- σα τὸ πρῶτον παράγει βροτὸν εἰς ἄρκυας ἄτα, For fawning at first upon a mortal with a friendly feeling does Até lead [him] aside to nets. <sup>4</sup> 69 27	

<sup>1</sup> H. places here δὲ βαύζει, commonly found after οἷχωκε νέον, and rejects ἄνδρα, but without stating where that word came from, which usually precedes βαύζει.

<sup>2</sup> H. reads νέων in lieu of νέον—

<sup>3</sup> H. alters πηδήματος into πῆδημ' ἄλις—

<sup>4</sup> H. changes σαίνουσα into ποτισαίνουσα to suit partly the metre, and partly προσσαίνει in the Schol., and elicits ἄρκυας ἄτα from ἀρκύ-σακτα in Rob. But he has neglected to state that I was the first in Præf. ad Tro. p. xx, to detect ἄτα lying hid here.

Line in Greek Text.		Reference to Bohn's Edit.
101,2.	—————ὑπέκ . . . . φύγειν <sup>1</sup>	
	To secretly escape <sup>1</sup> —	.... page 72 line 2
111,1.	πίσυνοι λεπτοδόμοις πείσ- μασι—	
	Trusting to slightly-built cables <sup>2</sup>	.... 72 8
116,7,8.	Περσικοῦ στρατεύματος τοῦδε μὴ πόλις πύθῃται κένανδρ- ον μέγ' ἄστυ Σουσίδος	
	Let not the state hear that the city of Sardis has become widowed by this Persian army. <sup>3</sup>	72 11
119-124.	καὶ τὸ Κίσσιον πόλισμ ἀντίδουπον ἔσσεται, ὁἶ, τοῦτ' ἔπος γυναικοπληθ- ῆς ὄμιλος ἀπύων, βυσσίνοις δ' ἐν πέπλοις πύσῃ λακίς.	
	And lest the citadel of the Cissians shall be noisy in return, Alas! a crowd filled by women, bawling out this word—and [lest] a tearing shall fall upon the dresses of byssus. <sup>4</sup>	.... 70 13
151.	προπίτνω, προπίτνω— I fall down; I fall down <sup>5</sup> —	
164.	ταῦτα μοι διπλῇ μέριμνα φραστός ἐν φρεσίν On these points a double care in my thoughts is to be spoken of <sup>6</sup> —	.... 71 10

<sup>1</sup> H. alters ὑπέρ—φύγειν into ὑπέκ—φύγειν to suit ὑπεκδραμόντα in the Schol.

<sup>2</sup> So H. understands λεπτοδόμοις, as if it were simply λεπτοῖς, not aware that Æschylus probably wrote λεπτοτόνοις, by the usual corruption of τ into δ, first noticed by Porson on Hec. 788.

<sup>3</sup> So H. renders this passage to prevent the confusion arising from πόλις and ἄστυ. But the Persian empire was never called πόλις, nor could τοῦδε be said of an army distant from home.

<sup>4</sup> Such is the English of Hermann's Latin version of his own text; where he has with Paley retained the unintelligible ἔσσεται thus placed between πύθῃται and πύσῃ; while γυναικοπληθῆς ὄμιλος is considered by both critics as put in apposition with πόλισμα.

<sup>5</sup> H. repeats προπίτνω.

<sup>6</sup> H. alters μέριμν' ἀφραστός into μέριμνα φραστός—and explains φραστός by 'certa,' a meaning that word could not bear.



Line in Greek Text.		Reference to Bohn's Edit.
201.	[Although H. has retained <i>Ἐψαυσα</i> in the text, yet in the Notes he prefers <i>Ψαύσυσα</i> —but without assigning any reason for thus introducing an absolute sentence.] .... page 72 line 10	
216, 17.	αἰτοῦ τῶνδ' ἀποτροπὴν λαβεῖν τὰγαθ' ἐκτελῇ γενέσθαι Beg to receive an avortal from these things [so that] good may be accomplished. <sup>1</sup> .... 72 26	
219-221.	πρηνενῶς δ' αἰτοῦ τάδε σὸν πόσιν Δαρείον . . . ἐσθλά σοι πέμπειν And beg of thy husband Darius this—to kindly send thee good things. <sup>2</sup> .... 72 30	
238.	πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερὸς σφιν ἐμπρέπει, Is there a bow-drawn point conspicuous in their hand? <sup>3</sup> .... 73 27	
255.	ἄνι' ἄνια, νεοκότα Pain, pain, a thing of new harshness— <sup>4</sup> .... 74 17	
272.	πλαγκτοῖς ἐν διπλάκεσσιν In their double cloaks wandering about. <sup>5</sup> .... 74 35	
275-277.	ἔϋζ' ἀποτμον δαίοις δυσαιανῇ βοᾶν, ὥς πάντα παγκάκως θεοὶ ἔθεσαν Utter a cry for ill-luck [and] for a sad life against the enemy, since the gods have placed affairs on all sides very badly. <sup>6</sup> .... 74 39	

<sup>1</sup> H. adopts *λαβεῖν* from the worst MSS. in lieu of *τελεῖν* from the best, and rejects δ' found either before or after *ἀγαθὰ* in all.

<sup>2</sup> H. reads *πρηνενῶς*, and unites it to *πέμπειν*—But the number of intervening words would prevent such an union.

<sup>3</sup> H. reads with some MSS. *χερὸς*, and elicits *σφιν ἐμπρέπει* from *αὐτοῖς ἐμπρέπει* in Schol. MS. Vit.

<sup>4</sup> H. omits *κακά* here, and *γέ* in the antistrophic verse.

<sup>5</sup> H. adopts the interpretation of Sanrave, and refers to Hesych. *Δίπλακα· διπλὴν, μεγάλην διπλοῖδα*; and he conceives that the description alludes to the large cloaks of the Persians, which were seen floating about on the top of the water.

<sup>6</sup> Such is the literal version of the text of H., who has omitted *Πέρσαις* after *δυσαιανῇ*, and elicited *θεοὶ ἔθεσαν* from *ἔθεσαν*.

- Line in  
Greek Text.                      Reference to  
292,3. ————τῖνα δὲ καὶ πενθήσομεν  
τῶν ἀρχαλείων ;  
Whom of the leaders of the, flocks<sup>1</sup> shall we  
bewail?                      ....                      ....                      ....                      page 75 line 15
308. ———οἷδε γὰρ ἐν μῦθ πέντος.  
These [were] one falling<sup>2</sup> from one ship.                      .... 75                      30
322. [Although H. has retained in the text ἑπαρχος,  
yet in the Notes he prefers ὑπαρχος, as being  
the word usually applied to a Satrap.]                      .... 76                      7
340. [H. thus arranges the speeches—  
AT. ἀλλ' ὦδε . . . . . { 76                      25  
          τάλαντα . . . . . {                      to 30  
ΑΓΓ. θεοὶ πόλιν . . . . .  
ΑΓ. ἔτ' ἄρ' . . . . .  
ΑΓΓ. ἀνδρῶν γὰρ . . . . .  
ΑΓ. ἀρχὴ δὲ . . . . .  
and explains ὦδε not 'in this manner,' but  
'in this state of affairs ;' referring to Taylor on  
Demosthen. Mid., p. 627, to himself on Viger,  
p. 933, and to Schaëfer on Dionys. de Compos.  
p. 414.]
366. [Although H. retains in the text ἦν προκείμενον,  
yet in the Notes he prefers ὃν προκείμενον : for  
ἦν, he says, would require εἰ ἔφυγον, not εἰ  
φευξοίετο.]                      ....                      ....                      ....                      77                      15
367. ———ὑπ' ἐκθύμου φρενός.  
From a mind without thought ?<sup>3</sup>                      ....                      ....                      77                      17
385. [H. has retained πέρας in the text ; but in the  
Notes he prefers πέρας found in one very  
modern MS., as he does in Eurip. Hel. 955,  
forgetting that an echo is never heard, except  
where there is a rock, or something similar,  
to cause a reverberation of the sound.]

<sup>1</sup> H. reads ἀρχαλείων with all the MSS., and compares the word with ἀγγελία, the epithet of Pallas, in her character of 'flock-leader,' according to some commentators, but improperly so, says Hesych. in 'Ἀγγελίην' λείας ἄγουσαν, ὅλον λάφυρα' ἐνιοὶ δὲ, ἄγουσαν τοὺς ἐπὶ πόλεμον ὁχλοῦς· βέλτιον δὲ τὸ πρότερον.

<sup>2</sup> H. reads πέντος for πέντος. But as πέντος is not a Greek word, the true reading still remains to be discovered.

<sup>3</sup> So H. explains ὑπ' ἐκθύμου—

Line in Greek Text.		Reference to Bohn's Edit.
411,2. αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις παίοντ' ἔθρανον πάντα κωπήρη στόλον.		
And they smashed all the oar-fitted fleet, struck <sup>1</sup> by the brazen beaks of their own [ships].	page 78 line 17	
422,3. ————— οἰμωγὴ δ' ὁμοῦ καυχήμασιν		
And the doleful cries [of one party] with the boastings [of the other]. <sup>2</sup>	.... 78	28
485. [Although H. has retained in the text <i>ἐνθα δὴ</i> <i>πλείστοι θάνον</i> , yet in the Notes he prefers <i>ἐνθα δὴ πλείστον σίνις</i> , or something similar.]	80	16
517. ὦ Ζεῦ βασιλεῦ, νῦν γὰρ Περσῶν O king Zeus ! for now of the Persians <sup>3</sup>	.... 81	24
532,3. πολλαὶ δ' ἀταλαῖς χερσὶ— μαῖαι γονάδες—		
Many grandmothers with their feeble hands <sup>4</sup>	81	27
540. ——— γόοις ἀκορέστοις. With insatiable moanings. <sup>5</sup>	.... 81	31
575. γυαπτόμενοι ποτὶ δῖνα, Lacerated by the whirlpool <sup>6</sup>	.... 82	16
653. δάϊον οἶον ἄνακτα Δαρεῖον. King Darius, alone terrible to his enemies. <sup>7</sup>	84	2

<sup>1</sup> So H. by taking *παίοντα* in an intransitive sense, which it never has ; for in Prom. 887, the correct reading is *πταίουσ'*—

<sup>2</sup> H. alters *κωκούμασιν* into *καυχήμασιν*, and refers to the Homeric *οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν Ὀλλύντων τε καὶ ὀλλυμένων*.

<sup>3</sup> H. inserts *γὰρ* after *νῦν*, to complete the verse.

<sup>4</sup> So H. elicits *μαῖαι γονάδες* from *μαγνά*, furnished by MS. Vit. and corrects *ἀταλαῖς* into *ἀμαλαῖς* in the Notes ; for *ἀταλαῖς* is retained in the text.

<sup>5</sup> H. reads *ἀκορέστοις* for *ἀκορεστοτάτοις*, that the verses, in which Jupiter, the wives, and the mothers, and the Chorus itself, are spoken of, may end with a paroemiac.

<sup>6</sup> Instead of *δ' ἀλὶ δεινᾷ*, H. reads here *δὲ δῖνα* (to which he was led by finding *δεινᾷ δ' ἀλὶ* in one MS.) and in the strophē *πρωτόμοιροι*, furnished as a var. lect. by one MS. likewise.

<sup>7</sup> So H. renders his own text, where he has altered *Δαρεῖον* into *δάϊον*. But how *δάϊον* could mean not 'hostile,' but 'terrible to foes,' he has not explained.

Line in  
Greek Text.Reference to  
Bohn's Edit.

658. —ἐπεὶ στρατὸν εὖ τόθ' ὤδῳκει.

Since he then led the army successfully on its  
way.<sup>1</sup> .... page 84 line 5

668. δέσποτα δεσπότου.

Lord of a lord—<sup>2</sup> .... 84 6

670, l. νεολαία γὰρ ἤδη

κατὰ γῆς ὠλεν.

For the young folks have just now perished  
beneath the earth.<sup>3</sup> .... 84 12

676-681. τί τᾷδε δυνάστα, δυνάστα,

περὶ τὰ σὰ διδύμα

δι' ἄνοιαν ἁμαρτίᾳ

πάσα γὰρ τᾷδ',

ἐξέφθινται τρίςκαλμοι

ναῖες, ἄναες νᾶες;

Why, O king, king, from a double error through  
a want of thought relating to thy affairs, have  
there perished for this whole land the ships  
with three benches of oars, that are no ships?<sup>4</sup> 84 15684. [Although H. has retained this verse in the  
text, yet in the Notes he conceives that either  
a verse has been lost, or that this one is to be  
inserted after 694, where he proposes to read,  
Τί δῆ, τί Πέρσαις, in lieu of Τί δ' ἐστὶ Πέρσαις.] 85 9

<sup>1</sup> H. in the text alters ἐπεδῳκει into εὖ τόθ' ὤδῳκει. But in the Notes he prefers εὖ ἐποδόχει, suggested by Tanaq. Faber. in Epistol. I. 67, p. 223, who refers to Pollux I. 98, κατ' Ἀντιφῶντα ὁ ποδοχῶν ἡ μάλλον κατ' ἐμὲ ὁ ποδηγῶν; to which H. adds Bekker's Anecd. Græc. I. p. 297, Ποδοκεῖν· τὸ τῷ ποδὶ κυβερνᾶν. But in that case the verse of the strophé, says H., must be altered.

<sup>2</sup> So H. in the text; but in the Notes he prefers Dindorf's δέσποτα δεσποτῶν—For in this expression the second word must be in the genitive plural, as shown by Ἀναξ ἀνάκτων in Suppl. 519.

<sup>3</sup> So H. with Blomf. from one MS. in lieu of κατὰ πᾶσ'—

<sup>4</sup> Such is the English of the Latin version given by H. of his own text; where he has altered τᾷδε δυνάτα δυνάτα περὶ τᾷ σᾷ διδύμα διάγειν ἁμαρτία πάσα γὰρ σᾷ τᾷδε ἐξέφθινθ' αἰ into τᾷδε δυνάστα, δυνάστα, περὶ τὰ σὰ διδύμα δι' ἄνοιαν ἁμαρτία πάσα γὰρ τᾷδ' ἐξέφθινται, with the aid of περὶ τὰ σα in MS. Lips. διάνοιεν in Ald. (from which Blomf. elicited δι' ἄνοιαν) and of δ' ἁμαρτία in MSS. Par. and Ald. and by omitting σᾷ with three MSS.

Line in Greek Text.	Reference to Bohn's Edit.
703. προλέγων δύσλεκτα φίλοισιν. By proclaiming things to friends sad to be told. <sup>1</sup> .... page 85 line 18	
731. [Although H. retains Πρὸς τὰδ' ὡς Ζούσων—in the text, yet in the Notes he doubts whether Æschylus did not write ὥστε Ζουσιδων—He should have suggested rather Προστάτας Ζου- σῶν μάλ' ἄστυ πᾶν, κένανδρον δν, στένει, i.e. 'the the whole city of Susa, being devoid of men, laments greatly for those, who stood in defence of it.' For μάλ' ἄστυ πᾶν κένανδρον δν might easily have been corrupted into μὲν ἄστυ πᾶν κενανδρίαν.] .... 86 22	
738. [Although H. has retained in the text, σεσῶσθαι τήνδε, τοῦτ' ἐτήτυμον; yet in the Notes he suspects the author wrote, σεσῶσθαι τοῦτό γ' ἔστ' ἐτήτυμον;] .... 86 35	
752. ———— μὴ πολὺς πλούτου πόνος Lest my great labour in getting wealth <sup>2</sup> .... 87 18	
761,2. ———— οἶον οὐδέπω τόδ' ἄστυ Ζούσων ἐξερήμωσεν πέσος. Such a falling as never yet made a desert of this city of Susa. <sup>3</sup> .... 87 28	
767. [The verse commonly read here, H. places after 776.] .... 87 33	
772. θεὸς γὰρ οὐκ ἤχθηρεν, ὥς εὐφρων ἔφν. For a god did not hate [him], as it was proper not to hate the prudent. <sup>4</sup> .... 88 2	

<sup>1</sup> So H. by altering λίξας into προλέγων, for the sake of the sense and metre.

<sup>2</sup> So H. retains πόμος found in all the MSS. instead of πόρος in Ald. adopted by Porson and Dindorf.

<sup>3</sup> H. has altered ἐξεκένωσεν πέσον into ἐξερήμωσεν πέσος—But πέσος is not a Greek word, as stated on v. 308. n. 2; and if it were, ἐξερήμωσεν could not be admitted here without the augment; which, if added, would introduce a spondee into the fourth foot of a senarian.

<sup>4</sup> So H. paraphrases the Greek. But the question is not whether it was proper for a god to hate, but what kind of person was the person alluded to. Hence it is evident that the poet wrote—ἤχθηρεν, δν σώφρων ἔφν, where δν is put by attraction for ἐκείνον, δς—not ὡς εὐφρων ἔφν.

- | Line in<br>Greek Text.   | Reference to<br>Bohn's Edit. |
|--|------------------------------|
| 775. [The word Μάρδος, which Rutgersius was the first to alter into Μέρδης, is retained by H.; who says that no reason can be assigned, why the person, called by other writers Μέρδης, should not have been called Μάρδος by Æschylus.] .... page 86 line 3   |                              |
| 776. [After this verse H. has inserted, as Siebclis suggested, what is commonly found after 767. 87  | 33                           |
| <p style="text-align: center;">Φρένες γὰρ αὐτοῦ θυμὸν οἰακοστροφούν,<br/> to shew more plainly the etymology remarked<br/> by the Scholiast, ὁ Ἀρταφρένης, ὃν ἐτυμολόγει<br/> ὁ Ἀρτίης ἔχων φρένας: from whence too H. has<br/> given Ἀρταφρένης.]</p>   |                              |
| 779. [After this verse H. conceives with Siebclis that some others are wanting, in which the names of the five other conspirators were introduced; and that one of the missing words is ὑπόβυλος, found in a fragment of the Perinthia of Menander, quoted by the Scholiast on Hermogenes, in Walz's Rhetores Græci, tom. v., p. 486, and applied, as H. fancies, to Smerdis.] .... 88 | 6                            |
| 783. ———ἐνὸς ὧν ἐνὲὰ φρονεῖ,<br>Being dumb, has dumb thoughts, <sup>1</sup> .... 88  | 9                            |
| 806. [H. has marked after this verse the loss of another, in which he conceives the name of Xerxes was introduced.]  |                              |
| 815,16. ———κοῦδέπω κυκῶν<br>κρητὶς ὕπεστιν, ἀλλ' ἐτ' ἐκμαιέεται.<br>And not as yet is there of evils a foundation,<br>but it is still being sought after. <sup>2</sup> .... 89   | 10                           |
| 831,2. πρὸς ταῦτ' ἐκείνον σωφρονεῖν κεχηρμένοι,<br>Wherefore do ye, desirous for him to be wise, <sup>3</sup> 89   | 24                           |

<sup>1</sup> H. has adopted Meineke's ἐνὸς ὧν ἐνὲὰ φρονεῖ, in lieu of νίος ὧν νεία φρονεῖ in MSS. But ἐνὸς is 'dumb,' not 'stupid,' as those Scholars imagined. Æschylus wrote,—νίος δς ὧν νεία φρονεῖ, Οὐ μνημονεύει τὰς ἐμάς ἐπιστολάς.

<sup>2</sup> Such is the version of the text of H., who has altered ἐκπιδεύεται into ἐκμαιέεται.

<sup>3</sup> So H. renders σωφρονεῖν κεχηρμένοι, by taking κεχηρμένοι in the sense of χρεῖζοντες, a meaning which that word does not bear elsewhere.

Line in Greek Text		Reference to Bohn's Edit.
836.	_____ πάντα γὰρ For in all respects <sup>1</sup> .... page 89 line 29	
849.	[Although H. has retained ἀριμίαν γε in the text, yet in the Notes he would read ἀριμίαν τὴν παιδός, to meet apparently the objection started by Paley.] .... 90 6	
852.	ὑπαντιάσειν παιδὶ πειρασώμεθα Let us endeavour to meet [our] son— <sup>2</sup> .... 90 8	
858,9.	πρῶτα μὲν εὐδοκίμους στρατιᾶς ἀπε- φαινόμεθ First we exhibited our armaments in good re- pute— <sup>3</sup> .... 90 15	
859.	οἱ δὲ νομίσματα πύργινα πάντ' ἐπέυθυνον— And those who made straight all the tower-like institutions— <sup>4</sup> .... 90 16	
860.	[H. has marked the loss of a dactyl, which he says Schwencke has not badly supplied by proposing εὐφρονας—] .... 90 18	
868.	—ἀρχόμεναι And are under rule— <sup>5</sup> .... 90 24	
881.	[In lieu of ἐκράνυε, which H. once wished to expunge entirely, he has now given ἐκράτει.] 99 29	
884.	—θεότρεπτα τὰδ' ἀμφέρομεν— We refer these to the gods, who have turned them— <sup>6</sup> .... 91 6	

<sup>1</sup> So H. renders πάντα, which he retains against Canter's παντὶ, adopted by Schütz and some other editors.

<sup>2</sup> So H. reads in lieu of ἐμῷ παιδὶ πειράσσομαι in some MSS., or παιδὶ ἐμῷ πειράσσομαι in others, to avoid the elision in παιδὶ ἐμῷ.

<sup>3</sup> H. adopts Wellaver's εὐδοκίμους στρατιᾶς, in lieu of εὐδοκίμον στρατιᾶς, which is without syntax.

<sup>4</sup> Such is the literal version of the text of H., who has altered ἡδὲ νόμιμα τὰ into οἱ δὲ νομίσματα—

<sup>5</sup> H. adopts Bloomfield's ἀρχόμεναι for εὐχόμεναι in some MSS., or αὐχόμεναι in others.

<sup>6</sup> So H. renders his own text, where θεότρεπτα is due to two MSS. But how such a meaning can be elicited from these words, I cannot understand.

Line in Greek Text.		Reference to Bohn's Edit.
893.	[H. has marked the loss of some words here, which he conceived might be supplied by reading, τὰς ἀμφιρύτους ἢ περὶ νήσους νηριτοτρόφους ἀπώλων, i. e. 'which have been lost about the islands flowed around, the nourishers of cockles,' or 'winkles': where νηριτοτρόφους has been preserved by Athenæus, who in III. p. 86. B., quotes that very word from this very play of Æschylus.] .... page 91 line 14	
922.	δαῖπαθία σίβων ἀλίτυπά τε βάρη Honouring the weight [of woes] from sufferings in the fight and blows from the sea. <sup>1</sup> .... 99	2
927.	μυχίαν πλάκα κερσάμενος After laying waste the flat surface of bays <sup>2</sup> .... 92	7
929.	——— πᾶντ' ἐκπεύθου. Be thou enquired of all matters. <sup>3</sup> .... 92	9
938,9.	——— στυφελοῦ θείνοντας ἐπ' ἀκτῆς Striking against the hard beach— <sup>4</sup> .... 92	15
946.	τάδε σ' ἐπανερόμαν. These matters have I asked of thee in addition. <sup>5</sup> .... 92	20
954.	[After this verse H. was the first to notice the loss of another, as shown by the anti-strophé.] .... 92	27
960.	ἔνγγα μοι δῆτ' ἀγαθῶν ἐτάρων ὑπορίνεις. Thou dost excite in me a desire for brave friends. <sup>6</sup> .... 92	30

<sup>1</sup> H. has altered λαοπαθῇ σεβίζων into δαῖπαθία σίβων—But he has failed to shew that δαῖπαθής either is or could be a Greek word.

<sup>2</sup> So H. by reading μυχίαν for νυχίαν.

<sup>3</sup> H. takes ἐκπεύθου in a passive sense. But such is not the sense of πείθεσθαι elsewhere.

<sup>4</sup> H. takes θείνοντας in the sense of τυπτομένους. But θείνειν is always active.

<sup>5</sup> H. adopts Wellaver's τάδε σ' ἐπανερόμαν, in lieu of ἐπανέρομαι in some MSS., and of ἐπαναιρόμην in MS. Par.

<sup>6</sup> For the sake of the metre H. has ὑπορίνεις in the text; but in the Notes he suggests ὑπεγείρεις, in lieu of ὑπομνήσκεις.



Line in Greek Text.	Reference to Bohn's Edit.
971,2. ἔταφον, ἔταφον· οὐκ ἀμφὶ σκηναῖς τροχλάτουσιν ὅπιθεν ἐπόμενοι. I am astonished: I am astonished: they are not about the wheel-driven tents following behind. <sup>1</sup> .... .. page 93 line 1	
973. βεβάσι γὰρ τοῖπερ ἀκρῶται στρατοῦ They are gone, who were the tip-top of the army. <sup>2</sup> .... .. 93 3	
976,7,8. ἰὼ ἰὼ δαίμονες δ' ἔθεντ' ἄελπτον κακὸν πάγκακον οἶον δέδρακεν ἄτα. Woe, woe! the deities have inflicted an unex- pected ill. How great an ill has Até done! <sup>3</sup> 93 4	
978. [Although H. has retained in the text δι' αἰῶνος τύχοι, yet as MS. Med. offers δαίμονος τύχαι, as a var. lect., he conceived, as Dindorf did, that in δαίμονος lies hid δαιμόνες. He does not however reject δι' αἰῶνος, but merely changes ἀγρέται in the strophé to ἀκρῶται.] 93 7	
1001. καὶ πλεόν, πλεόν μὲν οὖν And more, more indeed— <sup>4</sup> .... .. 93 30	
1014. οἴμοι, μάλα τοι τόδ' ἀλγῶ Woe's me! greatly am I in pain for this. <sup>5</sup> .... 94 5	
1021,2. ΞΕ. μάραγμα δ' ἀμμεμίξεται ΧΟ. οἴμοι, στονόεσσα πλαγὰ. XER. And the scourge will be mixed. CHO. Alas! the moaning blow. <sup>6</sup> .... .. 94 11	

<sup>1</sup> H. has adopted Wellauer's interpretation, and rejects Valckenaer's ἔταφον put for ἐτάφσαν.

<sup>2</sup> So H. alters ἀκρόται, given as a var. lect. in MS. Med., into ἀκρῶται, a word not elsewhere found in Attic Greek.

<sup>3</sup> So H. alters δαίμονος ἔθεντ' ἄελπτον κακὸν διαπρέπον οἶον δέδρακεν ἄτα into δαίμονος δ' ἔθεντ' ..... πάγκακον ..... δέδρακεν—where δέδρακεν is due, as he should have said, to Bothe. But how διαπρέπον could be the gl. for πάγκακον, we are not informed.

<sup>4</sup> H. has changed καὶ πλεόν ἢ παπαι, into καὶ πλεόν, πλεόν—He should have suggested rather καὶ πλεόν ἢ παπαι μόλε (for μὲν οὖν are quite useless) and in the strophé, τόνδε δ' διστοδέγμονα.

<sup>5</sup> So H. reads in lieu of οἱ μάλα καὶ τόδ' ἀλγῶ.

<sup>6</sup> Such is the literal version of the text of H., who has altered μέλαινα into μάραγμα, referring to Cho. 370, μαράγνης δοῦπος ἰκνέται. But

Line in  
Greek Text.Reference to  
Bohn's Edit.

1023. καὶ στέρν' ἄρασσε καὶ βόα τὸ Μύσιον.

And strike thy breast and roar out the Mysian  
[strain]. .... page 94 line 13[1093 and foll. H., who once asserted that all the  
verses from here to the end of the play  
formed an Epode, has now arranged them into  
four strophés and antistrophés, in the manner  
following:—

ΞΕ. βόα νυν ἀντίδουπά μοι·	στρ. η'. { 94	27
ΧΟ. οἰοί, οἰοί.		to 37
ΞΕ. αἰακτὸς ἐς δόμους κίε.	ἀντιστρ. η'.	
ΧΟ. *αἰαί, αἰαί.*		
ΞΕ. ἰὼ, ἰὼ, Περσὶς αἶα δυσβαῦκτός.	στρ. θ'.	
ΧΟ. ἰὼὰ δὴ κατ' ἄστυ—		
ΞΕ. ἰὼὰ δῆτα·		
ΧΟ. ναί, ναί.		
ΞΕ. ἰὼ, ἰὼ, Περσὶς αἶα δυσβαῦκτός·	ἀντιστρ. θ'.	
ΧΟ. γοάσθω* δὴ, βοάτω—		
ΞΕ. γοάσθω δῆτα.*		
ΧΟ. ναί, ναί.		
ΞΕ. ἰή, ἰή.	στρ. ι.	
ΧΟ. *σῆπονται γάρ*		
ΞΕ. ἰή, ἰή.		
ΧΟ. *οἱ πάρος* ἀβροβάται		
ΞΕ. ἰή, ἰή.	ἀντιστρ. ι'.	
ΧΟ. τρισκάλμοισιν		
ΞΕ. ἰή, ἰή.		
ΧΟ. βάρισιν δλόμενοι.		
ΞΕ. *χωρῶν ἐς δόμους πρόπεμπέ με*.	στρ. ια'.	
ΧΟ. πεμψω τοί σε δυσθρόοις γόοις.	ἀντιστρ. ια'.	

But as H. has found it necessary to introduce  
all the words between the asterisks, for which  
he confesses he will not vouch, to enable him  
to fill up the antithetical measures, it seems  
unnecessary to dwell upon them. See my  
paper in the Classical Journal No. 22, p. 247.]

what he meant by ἀμμεμίξεται, I must leave for others to discover and unfold.

<sup>1</sup> H. adopts βόα, furnished by Eustathius on Dionys. Perig. 791, although Hesych. has distinctly Ἐπιβόα τὸ Μύσιον.

## THE AGAMEMNON.

Line in Greek Text.		Reference to Bohn's Edit.
7.	ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν The stars when they set, and the risings of others. <sup>1</sup>	
10, 11.	— οἶδε γὰρ κρατεῖ γυναικὶς ἀνδρόβουλον ἐλπίζον κέαρ. For so commands the hoping heart of a woman with the mind of a man. <sup>2</sup>	.... page 95 line 8
14.	τί μήν— What else ? <sup>3</sup>	.... 96 2
45-7.	στόλον . . . . . ἤραν στρατιῶτιν ἀρωγάν. Carried their fleet to the aid of the army. <sup>4</sup>	.... 97 8

<sup>1</sup> Such is the English of Hermann's own version of the words 'Αστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν: which Valckenaer was the first to reject as spurious; for he doubtless knew, what the defenders of the line have not known, that τῶν never is, and never could be, thus found at the end of a sentence in dramatic Greek; and still less, that it could mean, as H. fancied, 'others;' and, if it could, that the union of φθίνωσιν and ἀντολάς plainly proves both are to be referred to the same constellations, as shewn by the expression in Catullus:—'Qui stellarum ortus comperit atque obitus.' The verse is omitted by Dindorf.

<sup>2</sup> Such is the English of Hermann's version of κρατεῖ, although he confesses that κρατεῖν means elsewhere, 'to have power,' not 'to exercise it.'

<sup>3</sup> H. alters ἐμὴν into τί μήν, and refers to Etymolog. Leid. MS. quoted by Koen. on Gregor. Corinth. p. 236, τί μήν; τί γάρ; τί οὖν. For τί μήν generally means, 'how not?'

<sup>4</sup> So H. understands στρατιῶτιν ἀρωγάν. But how ἤραν could be united to ἀρωγάν without the preposition εἰς, we are not informed.

Line in  
Greek Text.Reference to  
Bohn's Edit.

57. [Although H. has altered nothing in the text, yet in the Notes he conceives that a hemistich has been lost after γόνον ὀξυβόαν, to this effect: 'is greatly enraged;' in Greek, μέγα θυμοῦται.] .... page 97 line 15
69. [H. rejects with Paley, ὅττε δακρύων, and understands by ἀπύρων ἱερῶν 'sacrifices, which, as being without fire, are of no effect;' an interpretation it would be difficult to support; and he says with Bamberger, that there is an allusion to the sacrifice of Iphigenia, which the poet calls θυσίαν ἄδαιτον in v. 140.] .... 98 5
- 101,2. ——— ἀγανά φαίνουσ'  
'Ελπίς . . . .  
Hope shewing itself mildly<sup>1</sup> .... 99 1
105. ἀνδρῶν ἐντελέων  
Of men in power<sup>2</sup> .... 99 4
- 106,7. Πειθῶ . . . .  
ἀλκᾷ σύμφυτος αἰών.  
Persuasion, time-born with strength.<sup>3</sup> .... 99 5
110. ——— ξὺν δορὶ πράκτορι ποινᾷς  
With the avenging spear of punishment<sup>4</sup> .... 99 9
114. παμπρέπτοις ἐν ἔδραισιν  
In their very conspicuous seats<sup>5</sup> ... 99 12

<sup>1</sup> H. with Paley takes φαίνουσ' in an intransitive sense; referring to Eurip. El. 1233. Ἄλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων Φαίνουσι τίνες δαίμονες ἢ θεῶν. But there it is easy to read, Φαίνουσι γένος δαίμονος—while here it would be equally easy to read with Pauw, φανθεῖσ', were it not that Jacobs had already restored the very word of Æschylus—σαινουσ'—

<sup>2</sup> So H. with Auratus for ἐκτελέων—

<sup>3</sup> Such is the literal version of the text of H., who reads ἀλκᾷ for δακρύων—But what those words can possibly mean, I cannot discover, even if we take ἀλκᾷ, as H. does, in the sense of 'strength in war.'

<sup>4</sup> H. reads ποινᾷς for δίκας, and rejects καὶ χειρὶ, which every one else had adopted from Aristoph. Barp. 1289, where this passage is quoted according to Aristophanes the Scholiast.

<sup>5</sup> H. applies ἔδραισιν not to the 'seats' of the Atridæ, but to those of the birds, and refers rather appositely to the verses of Ennius:—  
'Cedunt de cœlo ter quattuor corpora sancta Avium præpetibus scæe pulchrisque locis dant.'

Line in Greek Text.		Reference to Bohn's Edit.
118.	[Although H. has retained in the text <i>λήμασι</i> <i>δισσοῦς</i> , where he explains <i>δισσοῦς</i> by 'differing,' a meaning which that word never bears, yet in the Notes he seems to prefer Lobeck's conjecture <i>λήμασι πιστοῦς</i> , similar to <i>λήματι πιστοῦς</i> , in Pers. 56.] .... page 99 line 16	
124,5.	<i>πάντα δὲ πύργων</i> <i>κτῆνη πρόσθετα</i> All the wealth of the towers brought together <sup>1</sup> .... 99 20	
135.	<i>ὀβρικάλοις ἔτι τερπνὰ,</i> Joyous over the pretty cubs <sup>2</sup> .... 100 5	
136.	<i>τούτων αἰτεῖ ξύμβολα κρίναι.</i> She begs to decide upon the omens of these things <sup>3</sup> .... 100 8	
137.	<i>δεξιὰ μὲν, κατάμομφα δὲ φάσματι τῷ στρουθῶν.</i> Favourable indeed, but subject to blame by the omen of the sparrows. <sup>4</sup> .... 100 9	
141.	<i>νυκτικῶν τέκτονα, σύμφυτον, οὐ δεισήμενον φωτός.</i> The framer of contests, cognate, not husband-fearing of a man <sup>5</sup> ... 100 13	
158-160.	<i>οὐδ', ὅστις πάροιθεν ἦν μέγας,</i> <i>οὐ λελέξετο πρὶν ὧν.</i> Nor shall he, who was formerly [great], be pronounced to have not been before. <sup>6</sup> .... 101 4	

<sup>1</sup> H. adopts Pauw's *πρόσθετα*, rendering *κτῆνη* 'wealth,' not 'cattle.'

<sup>2</sup> H. alters *ὀβρικάλοις τερπνὰ* into *ὀβρικάλοις ἔτι τερπνὰ*, and takes *τερπνὰ* in the sense of 'delighted,' not 'delighting.'

<sup>3</sup> H. alters *κρίναι* into *κρίναι*—But what is gained by the alteration it is difficult to discover.

<sup>4</sup> Such is the literal version of the text of H., who says that in the word *στρουθῶν*, there is an allusion to the other omen, mentioned by Homer about the bird's nest, destroyed by a serpent; as if after the full description of one augury there would be merely an allusion to another.

<sup>5</sup> Such is the literal version of the text of H., who has introduced from conjecture *φωτός*, to fill up the lacuna, which he says was first pointed out by Lachmann, who wished to read *μῆτιν*.

<sup>6</sup> Such is the English of the Latin version given by H. of his own text; where he has altered *οὐδὲν τι λίξαι*, found in MS. Farn. (for MS. Med. has *οὐδὲν λίξαι*) into *οὐ λελέξετο*. But he has neglected to shew that *λελέξετο* is used for a future passive, as well as *λίξαι*.

Line in Greek Text.		References to Bohn's Edit.
177.	[Although H. retains in the text παλιρρόδοις, yet in the Notes he prefers παλιρροίβδοις, a word used by Oppian in Halieut. V. 220.]	page 101 line 18
196,7.	μυίνων παρθενοσφάγοισιν πέλας πατρώους χέρας ρεέθροις. Defiling a father's hands with streams from the murder of his daughter near. <sup>1</sup>	.... 102 2
199,200.	πῶς λιπόνανς γένωμαι ξυμμαχίας ἀμαρτῶν; How shall I be deprived of ships, while missing associates? <sup>2</sup>	.... 102 4
202,3,4.	πανσανέμου γὰρ θυσίας παρθενίου θ' αἵματος αὐ- δᾶ περιόργως ἐπιθυμῆιν θέμις. For he (the prophet) says that it is lawful to desire very greedily a sacrifice, wind-staying, and a virgin's blood. <sup>3</sup>	.... 102 5
224.	[To prevent the hiatus in χέουσα ἔβαλλ', H. reads χέουσα ᾧδ' ἔβαλλ', and refers κρόκου βαφάς, not as Paley does, to the dress for the body, but to that for the head.]	.... 102 21
228,9,30.	—ἐπεὶ πολλάκις πατὸς κατ' ἀνδρώνας εὐτραπέζους ἔμιχθεν. Since often had they been mixed together in the apartments, well furnished with tables, of her father. <sup>4</sup>	.... 103 1

<sup>1</sup> So H. reads in lieu of ρεέθροις πατρώους χέρας βωμοῦ πέλας, and asserts that βωμοῦ came from some interpreter; while, to equalize the measure, he has given Ἄργους for Ἀργείων in the strophé.

<sup>2</sup> So H. by taking λιπόνανς in a passive sense. But the compounds of λείπω are not thus used elsewhere. Still less could ξυμμαχίας ἀμαρτῶν, 'failing in alliance,' be rendered 'missing my associates.'

<sup>3</sup> Such is the literal version of the text of H.; who has adopted αὐδᾶ, found in MS. Farn. with the Schol. λέγει ὁ μάντις, and in Med. likewise; where H. reads ὁργᾶ· τῷ τρόπῳ· γο' αὐδᾶ· ὁ μάντις δηλονότι, in lieu of τῷ τρόπῳ γὰρ αὐδᾶ ὁ μάντις δηλονότι. But how ὁ μάντις could be here understood, we are not informed.

<sup>4</sup> H. alters ἐμελψεν into ἔμιχθεν, to which he seems to have been led by finding ἐμελθεν in MSS. G. and Ald. For, says he, in the time of the Trojan war, young ladies did not amuse their father's guests by singing, and playing after dinner was over.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

230. ————*ἀταύρωτος*  
Not raging like a bull.<sup>1</sup> .... 'page 103 line 2
235. [H. says the sense is, 'To those, who sacrificed the virgin, justice brings by experience knowledge of the future;' and he asserts that *ἐπιρρέπειν* is to be taken actively, as in Eum. 875. *Οὐτ' ἂν δικαίως τῇδ' ἐπιρρέποις πόλει Μῆνιν τιν'*; and in Theognid. 157, *Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*. But in the former passage we must read *ἐπιρρίπτοις*, and in the latter we may read *Ζηρὸς γάρ τὸ τάλαντον*—to which *μὲν γάρ* in two MSS. seem to lead.] .... 103 6
- προκλύειν δ' ἤλυσιν προχαιρέτω.*  
But to hear beforehand a coming, let it beforehand be bidden farewell.<sup>2</sup> .... 103 7
239. *τορὸν γὰρ ἤξει σύνορθρον αὐγαῖς.*  
For it (the event) will come clearly-speaking with the morning-dawn of light.<sup>3</sup> .... 103 9
240. [Although H. has retained in the text *ἐπραξίς*, yet to meet Lobeck's objection, who denies that *εὐπραξίς* is a correct Greek compound, he

<sup>1</sup> So H. understands *ἀταύρωτος*, referring to Eurip. Med. 91, *εἶδον δμμα νιν ταυρουμένην*, and 190, *τοκάδος δέργμα λεαίνης ἀποταυροῦται*. But though Medea had ample reason for being as savage as a lioness, and of bellowing like a bull, yet to the maiden Iphigenia no such description could be applied, but much rather the sense, indelicate though it be, commonly assigned to *ἀταύρωτος*.

<sup>2</sup> Such is the literal version of the text of H., where *ἐπεὶ γένοιτ' ἂν ἤλυσίς* is rejected as an explanation. But as those words would explain nothing, H. says more correctly, that there would be nothing to find fault with in *Τὸ προκλύειν δ' ἐπεὶ γένοιτ' ἂν ἤλυσίς, προχαιρέτω*. But in that case, there would be something wanting in the strophé; which it would require no great talent to supply.

<sup>3</sup> H. adopts Wellauer's *σύνορθρον αὐγαῖς*, where *αὐγαῖς* is due to H. himself, in the place of *συνορθὸν αὐταῖς* in three MSS., and *σύνορθρον αὐταῖς* in two. But as there is nothing to answer to the word 'event,' we must still wait for something better than what has been hitherto discovered. For though Dindorf is content with *σύνορθρον αὐγαῖς*, yet even he has not shown why an event should be said to appear at the dawn of morning, rather than in the middle of the day, or in the evening.

Line in Greek Text.		Reference to Bohn's Edit.
	says that one might read <i>εὖ πράξις</i> , so that <i>εὖ</i> might be referred to <i>πελοιοτο</i> . But <i>εὖπραξις</i> , he adds, is defended in Steph. Thes. Græc. ed. Paris, in <i>Εὐθεράπειτος</i> .] .... page 103 line 9	
240,1,2.	<i>τόδ' ἀγχιστον Ἀπίας ὥς θέλει</i> <i>γαίας μονόφρουρον ἔρκος.</i> As desires this sole-guarding defence just at hand of the Apian land. <sup>1</sup> .... 103 10	
246.	[Although H. has adopted in the text <i>εἴ τι</i> <i>κεδνόν</i> , from the conjecture of Auratus, yet in the Notes he says that <i>εἴτε</i> , found in the MSS., may be defended.] .... 103 15	
261.	— <i>ἄπτερος φάτις</i> An unfledged rumour <sup>2</sup> .... 104 3	
274.	— <i>Μακίστου σκοπῶ</i> To the sentinel on Macistus <sup>3</sup> .... 104 16	
276.	— <i>παρήκεν ἀγγέλου μέρος.</i> Sent on [its] share of the messenger. <sup>4</sup> .... 104 17	
289.	[Although H. has adopted Heath's <i>χαρίζεσθαι</i> , in lieu of <i>χαρίζεσθαι</i> , yet he has failed to shew that <i>χαρίζεσθαι</i> is ever found in the passive voice. <sup>5</sup> ] .... 104 29	
291,2.	— <i>καὶ Σαρωνικοῦ</i> <i>πορθμοῦ κάτοπτον πρῶν</i> The promontory conspicuous over the Saronic gulph. <sup>6</sup> .... 104 32	

<sup>1</sup> H. refers *τόδ' ἀγχιστον ἔρκος* to Clytemnestra, as Schütz had done long ago.

<sup>2</sup> H. understands by *ἄπτερος*, 'immature—'

<sup>3</sup> H. reads *σκοπῶ* for *σκοπᾶς* in MSS., and *σκοπαῖς* in Turneb. For the following *ὁ* refers to a person, not to a mountain.

<sup>4</sup> So H. with Paley interprets *παρήκεν*. But as *παριέναι* never has that meaning, it is evident that Æschylus wrote something else, which it would not be difficult to discover.

<sup>5</sup> In *χαρίζεσθαι* lies hid *χρονίζεσθαι*, what J. F. Martin has ingeniously detected, as I learn from Paley's note in his recently published edition of this play; who might however have completed the restoration by reading, *Ἦτρυν ἀθροισμὸν μὴ χρονίζεσθαι πυρός*, 'urged the gathering of the fire to be not delayed,' in lieu of *Ἦτρυν θροισμὸν*—

<sup>6</sup> Such is the version of H. Paley more closely, 'the promontory that looks down upon the Saronic frith.'



Line in Greek Text.		Reference to Bohn's Edit.
293.	—ζστ' ἔσκηψεν, εἴτ' ἀφίκετο— Until it rushed down like a thunderbolt, when it arrived <sup>1</sup> .... page 104 line 33	
313.	παῖδες τεκόντων And children [around] the parents, who begat them <sup>2</sup> .... 105 16	
321.	[Although H. has in the text ὡς ἀλήμονες, 'like vagrants;' yet in the Notes he prefers ὡς δ' ἀδειμονες, 'like persons without fear,' con- fessing, however, that he has never met with that word elsewhere; and thus, too, after remarking that Schütz had correctly under- stood ὡς δυσδαίμονες in the sense of 'unfor- tunate beings, who have nothing worth guarding'—he has given up his previous ὡς δὲ δαίμονες, adopted by Dindorf.] .... 105 25	
326,7.	ἔρως δὲ μὴ τις πρότερον ἐμπίπησεν στρατῷ ποθεῖν And let no desire fall previously upon the army to desire <sup>3</sup> .... 105 29	
333.	τοιαῦτα . . . κλύεις. Such thou dost hear. <sup>4</sup> .... 106 2	
336.	—εὐφρόνως λέγεις. Thou speakest with good thoughts. <sup>5</sup> .... 106 6	
349.	τείνοντα πάλαι τόξον— By bending of old his bow— <sup>6</sup> .... 106 16	
354.	ἔπραξαν, ὡς ἔκρανεν. They have done, as he has accomplished. <sup>7</sup> .... 106 19	

<sup>1</sup> So H. in lieu of εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο. But as the flame had been rushing like a thunderbolt all along, it would hardly be described as doing so now for the first time.

<sup>2</sup> H. alters γερόντων into τεκόντων, and refers to a fragment of Sophocles, in Etymol. M. p. 803, 5, Προσῆλθε μητρὶ καὶ φυταλμῷ πατρὶ.

<sup>3</sup> H. retains ποθεῖν, adopted by Victorius from MS. Flor. in lieu of πορθεῖν in two other MSS.

<sup>4</sup> H. adopts Dobree's κλύεις, found subsequently in a MS., for κλύοις.

<sup>5</sup> H. retains εὐφρόνως in lieu of ἐμφόνως, suggested by Stanley, whom Dindorf has followed.

<sup>6</sup> H. retains τείνοντα, in lieu of τείναντα, suggested by Auratus, and adopted by Dindorf.

<sup>7</sup> H. reads ἔπραξαν for ἔπραξεν—

Line in  
Greek Text.

Reference to  
Bohn's Edit.

358-363.] *πέφανται δ' ἐκγόνοις*  
*ἀτολήτως Ἄρη,*  
*πνέοντων μείζον ἢ δικαίως,*  
*φλεόντων δωμάτων ὑπέρφεν,*  
*ὅπερ τὸ βέλτιστον ἔστω δ' ἀπήμ-*  
*αντον.*

It has appeared to the descendants of those  
breathing intolerably a greater spirit of Mars,  
than is just, while honors are puffed up very  
much [with wealth]; which thing is indeed  
the best; but let it be from crime.<sup>1</sup> *page 106 line 22*

363,4. — *ὥστε κάπαρκεῖν*  
*εὖ πραπίδων λαχόντα.*

So that a person having obtained by lot good  
sense may be sufficient.<sup>2</sup> .... 107 3

369,70. *βιάται δ' ἅ τάλαινα πειθῶ,*  
*προβουλόπαις ἀφertos ἄτας.*

Bold persuasion, the forecounselling and in-  
tolerable child of crime, forces [a person  
on].<sup>3</sup> .... 107 6

<sup>1</sup> So H. renders his present text, which differs from what he had suggested at the end of Humboldt's German version. The Greek is *πέφανται δ' ἐκγόνοις ἀτολήτως—ὅπερ*, in other respects like the common text. But as he refers *πέφανται* to the vengeance of Jupiter, of which nothing had been said in the previous paragraph; and as he translates *ἀτολήτως*, 'intolerably,' a meaning which that word never bears, and as he renders *φλεόντων δωμάτων*, 'affluente opibus domo,' where there is nothing in the Greek to answer to 'opibus,' to which *ὅπερ* in the next sentence is to be referred; and lastly, as he translates *ἀπήμαντον*, 'sine crimine,' not as it means elsewhere, 'sine noxa,' it cannot be said that he has thrown any new light on this obscure passage; especially as he has not shewn why there should be any allusion to the children of persons of haughty bearing and puffed up with wealth, instead of those, who denied that the gods take any care of the impious acts of mortals.

<sup>2</sup> Such, I presume, is the intended version of the words of the text, although H. has separated *ὥστε κάπαρκεῖν* by a comma from *λαχόντα*.

<sup>3</sup> So H. renders a passage, which he says has been misunderstood by many. But many will perhaps say, that they cannot even now understand it a bit better than they did before.

Line in Greek Text.		Reference to Bohn's Edit.
372,3.	—οὐκ ἐκρύφθη, πρέπει δὲ φῶς αἰνολαμπές, σίνος Mischief is not concealed, but is conspicuous, a sadly-shining light. <sup>1</sup> .... page 107 line 8	
375.	μελαμπαγῆς πέλε· δικαιωθείς· Is black, when tested for its value. <sup>2</sup> .... 107 9	
394,5.	πάρεστι σιγὰς ἀτίμους ἀλοιδόρους αἴσχιστ' ἀφειμένων ἰδεῖν. One may see silence without honour, without abuse from those, who have been deserted most basely. <sup>3</sup> .... 107 23	
398,9.	εὐμόρφων δὲ κολοσσῶν ἔχθεται χάρις ἀνδρί The beauty of well-formed columns is hated by the husband. <sup>4</sup> .... 108 3	
404-6.	μάταν γάρ, εὖτ' ἂν ἐσθλά τις δοκῶν ὄρᾶν, παραλλαγαῖσι διὰ χειρῶν βέβακεν ὄψις οὐ μεθύστερον— For when a person fancies he sees pleasant things, vainly does the image depart by slipping through his hands, not afterwards to return. <sup>5</sup> .... 108 5	

<sup>1</sup> So H. translates literally the text. But he does not state, what he might have done, that as by 'mischief' is meant the acts of Paris; and as Paris stole Helen away, the poet probably wrote, φῶρ, αἰνολαμπές σίνος.

<sup>2</sup> So H. renders literally the text; where it is strange he did not adopt Blomfield's certain correction, χρυσοῦ for χαλκοῦ.

<sup>3</sup> So H. translates the present text, different from what he had suggested in his book on Metres, p. 432, and in his Notes to Humboldt's German translation; and he says that Orelli on Isocrat. p. 370, and Tafel in Programm. Tubing, 1828, have vainly elicited new readings from σιγὰς ἀτίμος ἀλοιδορος ἀδίστος ἀφειμένων.

<sup>4</sup> By κολοσσῶν, H. understands the pillars of the house, and even the statues, but not of Helen. But why Menelaus should loathe any statues, except those that brought to his recollection his wife, who had eloped with Paris, H. has not explained.

<sup>5</sup> Such is the version given by H., who says that μάταν is to be united to βέβακεν; not aware that by such an union the very opposite idea to what he intended, would be conveyed; unless μάταν be taken in the sense of μάταιον, which it never is, nor could be.

Line in  
Greek Text.Reference to  
Bohn's Edit.407. πτεροῦσσ' ὀπαδοῦσ' ὕπνου κελεύθοις.<sup>1</sup>With wings attending on the paths of  
sleep.<sup>1</sup> .... page 108 line 8408,9. τὰ μὲν, κατ' οἴκους ἐφ' ἐστίας ἄχῃ  
τὰ δ' ἐστὶ καὶ τῶνδ' ὑπερβατότερα.Some pains are in the house by the hearth ;  
some too go even beyond these.<sup>2</sup> .... 108 9

411. [Although H. prefers τλησικάρδιος, yet he confesses that τηξικάρδιος (suggested by Auratus, and confirmed by the gl. in MS. Farn. τήν καρδίαν τήκουσα) would be better suited to the sense. But as ταλαίφρων, he adds, frequently means 'wretched,' so πένθεια, 'a sorrowing,' might be called τλησικαρδῖος, which is a synonyme for ταλαίφρων.] .... 108 12

437. [Of two interpretations, suggested by H., the following is preferred. 'The angry talk of the people pays the debt of a curse brought to an end by the people.'] .... 109 7

448. [H. on retaining ὄσσοις remarks, that the poet has added that word to shew that he is speaking of persons deprived of eyesight and of life. But how ὄσσοις can be governed by βάλλεται he has not shown ; and still less what the loss of eyesight has to do in the case of persons, who are exposed to danger from being spoken of too highly.] .... 109 15

456,7. ————εἰ δ' ἐτήτυμος  
τίς οἶδεν, εἴ τι θεῖον ἐστί μὴ ψύθος.But whether true, who knows ? unless it be  
some falsehood from a god.<sup>3</sup> .... 109 20<sup>1</sup> In lieu of πτεροῖς ὀπαδοῖς, which H. confesses may be explained, he has given πτεροῦσσ' ὀπαδοῦσ'. But nothing seems to be gained by the change.<sup>2</sup> H. adopts Halm's punctuation: Τὰ μὲν . . . ἄχῃ· Τὰ δ' ἐστὶ—<sup>3</sup> H. adopts ἐτήτυμος from Auratus, and reads from his own conjecture, εἰ τι for ἡ τοι.

Line in Greek Text.	Reference to Bohn's Edit.
464,5. <i>πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται ταχύπορος.</i> The female decree very credulous ranges with a quick movement. <sup>1</sup> .... page 109 line 24	
466. <i>γυναικογήρυτον.....κλέος</i> A renown bruited by women. <sup>2</sup> .... 109 25	
467. [H. continues these senarians to the Chorus, as Scaliger was the first to point out. But such a long speech is never put into the mouth of the Choregus. Moreover a line has been evidently lost here, which it would be easy to supply, spoken by Clytem- nestra.]	
470,1. -----εἴτ' ὄνειράτων δίκην <i>τερπνὸν τόδ' ἔλθον φῶς—</i> Or this light coming after the manner of dreams to delight— <sup>3</sup> .... 110 3	
474. <i>ὥς οὐτ' ἄναυδος οὔτε του δαίω φλόγα—</i> That neither without a voice, nor lighting a flame by anything <sup>4</sup> .... 110 7	
489. -----παρὰ Σκάμανδρον ἦσθ'— By Scamander didst thou come <sup>5</sup> .... 110 23	
490. <i>νῦν δ' αὖτε σωτήρ ἴσθι καὶ παιώνιος</i> But now in turn know thyself a saviour and a healer. <sup>6</sup> .... 110 24	

<sup>1</sup> So H. renders ὅρος, which he refers to the decree, issued by Clytemnestra, to make sacrifices in the city for the fall of Troy. But as ὅρος never has such a meaning elsewhere, the true interpretation of the passage, if sound, and its correction, if not, is still to be discovered.

<sup>2</sup> H. adopts, as Klausen had done, *γυναικογήρυτον*, furnished by two MSS. in lieu of *γυναικοκήρυκτον*.

<sup>3</sup> So H. renders *τερπνόν*—

<sup>4</sup> H. reads *οὔτε του* for *οὔτε σοι*—

<sup>5</sup> In lieu of *ἦλθες* H. reads *ἦσθ'*, not *ἦσθ'*, as found in Marg. Ask., and refers to Elmsley in the Classical Journal No. 17, p. 51.

<sup>6</sup> H. adopts *καὶ παιώνιος*, as suggested first by Ashbridge, a friend of Dobree, not by Dobree himself, to whom H. attributes the correction; which he remarks, is almost confirmed by *καὶ παγώνιος* in MS. Flor. But as *ἴσθι* would require *ὦν*, it is evident that we must read *ὦν τε* in lieu of *αὖτε*—

Line in  
Greek Text.Reference to  
Bohn's Edit.

503. [Although H. has retained in the text τοῦ  
δικηφόρου, yet in the Notes he prefers τῇ  
δικηφόρῳ.] .... page 111 line 2

505. [Here, too, H. retains a verse in the text, which  
Salzmann proposed to omit, as an interpo-  
lation from Pers. 813; and so would Herm.  
have done, had he not been unwilling to  
desert the authority of MSS.; as if in the  
case of corrections the authority of MSS. is  
not always deserted.] .... 111 3

514. [As Porson had obelized αὐτόχθονον, for he  
knew, what some others do not, that the  
compounds of χθών retain the terminations  
of the simple noun in the oblique cases, H.  
refers to Lobeck in Paralipom. p. 202; where  
nothing however is to be found to gainsay  
the notion of the English scholar; who pro-  
bably meant to read, as I corrected in the  
Church of England Quarterly Review, Vol. 7,  
p. 97 :

Αὐτὸν, χθόν', ἄμα πατρῶων ἐθίρισεν δόμον,  
Himself and land and father's house de-  
stroyed;

for three persons or things are thus con-  
stantly united, as I proved there abun-  
dantly; and to the passages already quoted,  
I should have added Plato, Legg. iv.  
p. 716. B. ἐαυτὸν τε καὶ οἶκον καὶ πόλιν ἄρδην  
ἀνάστατον ἐποίησε. Ovid, 'Te patriamque  
domumque Perdat;' who doubtless remem-  
bered Πατρί τε σὺ μέγα πῆμα πόλιν τε παντί  
τε δήμῳ, applied to Paris in Il. Γ. 50, and  
similar expressions in Il. Z. 276. Ἄστυ τε  
καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα: and 283,  
Τρωσὶ τε καὶ Πριάμῳ μεγάλῃ τοιοῦτε πασίν;  
448, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή Καὶ Πριάμος  
καὶ λαὸς εὐμμελίῳ Πριάμοιο.] .... 111 11

515. [As the word ἁμαρτίον is not elsewhere found  
in correct Greek, H. has edited θάμαρτία,  
which, he says, is the contracted dual for  
τῷ ἁμαρτία, to be referred to ἀρπαγὴν and  
κλοπὴν. .... 111 13

Line in Greek Text.				Reference to Bohn's Edit.
517.	[To avoid the lengthening of the penultima in τεθνάναι, which never takes place in correct Greek, H. would read :	....	page 111	line 15
	Χαίρω τε τεθνάναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς, or, what he deemed preferable :			
	Χαίρω θεοῖσι τεθνάναι δ' οὐκ ἀντερῶ			
523.	πόθεν τὸ δύσφρον τοῦτ' ἐπὴν στίγος φρενῶν ; From whence has arisen this ill-feeling of hate in [your] mind ? <sup>1</sup>	....	....	111 25
534.	σπαρνὰς παρήξεις Rare arrivals— <sup>2</sup>	....	....	118 8
534,5.	—τί δ' οὐ στίνοντες, οὐ κλαίοντες, ἡματος μέρος ; In what part of the day were we not groaning [and] weeping ? <sup>3</sup>	....	....	112 9
538.	—γῆς λειμωνίας Of the meadowy land <sup>4</sup>	....	....	122 13
539,40.	—ἔμπεδον σίνος ἐσθημάτων τιθέντες ἐνθηρον τρίχα. Causing the hair [of men] with wild animals in it [to be] a firm destruction of garments. <sup>5</sup>	....	....	112 14
546,7.	παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν τὸ μήποτ' αὖθις μὴδ' ἀναστῆναι μέλειν. And it has passed by for the dead [to complain]			

<sup>1</sup> H. after Emper has converted στρατῶ into φρενῶν—a conversion too violent to be admitted for a moment.

<sup>2</sup> So H. understands with Schütz παρήξεις. But there is not, and there could not be, such a word as πάρηξεις. For all words ending in —εις, are derived from the 2d pers. sing. of the perf. pass. Now as ἤκω has no perf. pass., there could be no such derivative as ἤξεις. H. refers indeed to ἤξεις, furnished by Antiaticist. Bekker. p. 99, 14, in Eurip. Tro. 396. But the grammarian had evidently a faulty MS. or else he supposed that ἡ ἱξεις could be contracted in ἤξεις.

<sup>3</sup> H. adopts Stanley's οὐ κλαίοντες in lieu of οὐ λαχόντες—

<sup>4</sup> H. adopts with Blomf. Schütz's λειμωνίας.

<sup>5</sup> Such is the literal version of the text of H., who unites τιθέντες with ὀρόσοι, because the poet, he says, was thinking of ὕμβροι. But though ὕμβροι (showers) fall from the sky, they do not, like dew, rise from the earth. He applies likewise τρίχα to the hair of the troops, referring to Soph. Aj. 1207, where the Chorus speak of their lying with their hair wet with dew near the tent of their leader.

Line in  
Greek Text.Reference to  
Bohn's Edit.

and, even if it were conceded, to wish to rise  
again.<sup>1</sup> .... page 112 line 19

555,6,7. Τροίαν ἐλόντες δῆποτ' Ἀργείων στόλος  
θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα  
δόμοις ἐπασσάλευσαν ἀρχαῖον γένος.

The expedition of the Argives has, after taking  
at one time Troy, nailed up these spoils to the  
gods, who are in Greece, in their temples a  
long-lasting honour.<sup>2</sup> .... 112 27

558,9. τοιαῦτα χρή κλύοντας εὐλογεῖν πόλιν  
καὶ τοὺς στρατηγούς—

Such things it behoves a city on hearing to  
glorify both the leaders.<sup>3</sup> .... 112 29

563,4. δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν  
εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

Of these things it is most reasonable for houses  
and Clytemnestra to have a care, and to  
enrich me with them.<sup>4</sup> .... 112 34

<sup>1</sup> So H. would fill out the sense of the passage, which, from its brevity, he says, is rather obscure. But had Æschylus meant so to express himself, he would probably have written something to this effect:

Παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν  
Τὸ μήποτ', εἰ θεοὶ δοῖεν, ἀναστῆναι θέλειν.

in English,

From the dead has pass'd by e'en the wish to rise  
Again, should so gods grant.

instead of Τὸ μήποτ' αὖθις μὴδ' ἀναστῆναι μέλειν.

<sup>2</sup> Such is the literal and scarcely intelligible version of the text of H., who takes both here and on Soph. CEd. C. 1632, ἀρχαῖον in the sense 'long-lasting,' a meaning that word never bears, nor could bear.

<sup>3</sup> So H. unites κλύοντας with πόλιν, by a violation of syntax, in which, he says, the poet was permitted to indulge, when he put words into the mouth of a person in humble life; and hence too he asserts that, instead of τὸν Δία, the periphrasis καὶ χάρις τιμῆσεται Διὸς τὰδ' ἐκπράξασα has been made use of.

<sup>4</sup> These utterly unintelligible words H. thus attempts to explain. 'It becomes Clytemnestra to examine most accurately each of these matters, and at the same time to enrich me with them,' i. e. 'to suffer me to be a partaker in the narration.' But as the Chorus had heard already the speech of the Herald, there could be no reason for their bidding Clytemnestra to examine into the matters brought before her; and still less, to communicate the result of her researches; for they were quite as competent as she was, to draw a correct conclusion from the narrative.



Line in  
Greek Text.

Reference to  
Bohn's Edit.

571. [Although H. has altered nothing in the text, yet in the Notes he still adheres to the opinion promulgated many years ago, and to be found in *Opuscul. II. p. 84*, that after *εφαιδμήν* has dropt out a verse, preserved by the author of *Χριστός Πάσχων*, v. 75,

*Πεισθείσα τῷ φέροντι θέσκελον φάτιν.*

For though it is true, as remarked by Blomfield, that *θέσκελος* is not to be found at present in dramatic Greek, yet, says H., as it is in the Homeric poems, it might have been adopted by Æschylus, a lover of antiquated words, and taken in its sense of something 'wonderful,' or 'incredible.' *page 113 line 10*

575. [H. remarks that the author of *Χριστ. Πασχ.* seems in lieu of *κοιμῶντες* to have found *φέροντες*; for his verse is,

*Θηφάγον φέρουσά τ' εὐωδὴ φλόγα,*

but that, unless something has been lost, he should prefer *κοιῶντες*, referring to Hesych. in *Κοῦται*, *Κοιῶσατο*, derived from *Κοίης*, explained by *ιερεὺς Καθεύρων, ὁ καθύρων φόνον· οἱ δὲ κόης*: of which another form is *Κοιόλης*. But as he has failed to produce a single passage, where *κοιᾶν* is found in the active, the alteration may be dismissed as untenable, and *κινούντες* substituted in the place of *κοιμῶντες*; which it is strange that neither he, nor Casaubon, who had suggested *καίοντες*, should have stumbled upon.] 213 15

- 578,9. *ὅπως . . . . .*  
*σπεύσω . . . . . δέξασθαι—*

But [let me see] that I may hasten to receive<sup>1</sup> 113 17

- 579-582. ———— *τί γάρ*  
*γυναικὶ τούτου φέγγος ἥδιον δρακεῖν,*  
*ἀπὸ στρατείας ἀνδρὰ σώσαντος θεοῦ,*  
*πύλας ἀνοίξει . . .*

For what daylight is more agreeable for a wife  
to behold than this, when after a deity has

<sup>1</sup> H. unites *ὅπως σπεύσω δέξασθαι*, referring for the ellipse before *ὅπως* to Porson on *Hec. 398*. But the doctrine there promulgated has been long since disproved by competent critics.

Line in Greek Text.		Reference to Bohn's Edit.
	preserved her husband from an expedition, to open the gate— <sup>1</sup> .... page 113 line 19	
584.	[On the words <i>ἐνδόμοις εὖροι</i> , where Schütz suggested <i>ἐνδον εὐρήσει</i> , H. says that Matthiæ in <i>Miscell. Philolog.</i> II. p. 54, has correctly remarked that the optative is required by the 'oratio obliqua. By why the 'oratio obliqua' should require words perfectly unintelligible, we are not informed.] .... 113' 2	
589,90.	<i>οὐκ οἶδα τέρψιν οὐδ' ἐπίπογον φάτιν ἄλλον πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.</i> I have not known a pleasure nor the voice of blame from another man more than the staining of copper. <sup>2</sup> .... 113 27	
591,2.	[This distich, commonly attributed to the Herald, is assigned by H. to Clytemnestra.] 114 1	
593,4.	<i>αὐτὴ μὲν οὕτως εἶπε μανθάνοντι σοὶ τοροῖσιν ἐρμηνεύσιν εὐπρεπῶς λόγον.</i> She has spoken thus a speech in a specious manner to you learning from clear inter- preters. <sup>4</sup> .... 114 5	
596,7.	<i>εἰ νόστιμός τε . . . . . ἦξει σὺν ὑμῖν—</i> Whether will he come both returning with you <sup>3</sup> .... 114 6	

<sup>1</sup> Such is the literal version of the text of H., which I confess I cannot understand.

<sup>2</sup> H. applies *χαλκοῦ βαφᾶς* to the staining of steel by blood. But even if all mention of blood could be omitted here, still H. should have shewn how this comparison is suited to the case of Clytemnestra, and what in fact she meant to say.

<sup>3</sup> So H. by taking *εἰ* in the sense of 'whether,' and reading *τε* for *γε*, as Paley (whose name however is not mentioned) had already edited.

<sup>4</sup> So H., who says that the Chorus are speaking ironically. But on a person, who knew nothing of the real facts, the irony would be lost. What the sense evidently requires is something to this effect:—

Well has she told a tale to thee—thus much  
Learn thou—but strangely before those, who could  
Act truly as interpreters

In Greek,—

*Αὕτη μὲν εὖ σοὶ γ' εἶπε—μάνθαν' οὖν τόσον—  
Τοροῖσι δ' ἐρμηνεύσιν ἐκτρόπως λόγον—*

Line in Greek Text.		Reference to Bohn's Edit.
598,9.	οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον. It is not for me to tell falsehoods as good things, in order that friends may be gratified for a long time. <sup>1</sup> .... page 114 line 8	
615.	χωρὶς ἡ τιμὴ θεῶν The reward is apart from the gods. <sup>2</sup> .... 115 2	
618.	πόλει μὲν ἔλκος ἐν τῷ δήμῳ τυχεῖν— There is one sore to the state, namely, that the masses meet with it <sup>3</sup> .... 115 4	
622.	[Although H. retains in the text Schütz's σε- σαγμένον for σεσαγμένων, yet in the Notes he doubts whether σεσαγμένον ought not to be preferred.]	
625.	Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν— Not without anger from the gods towards the Achæans. <sup>4</sup> .... 115 12	
631.	[Although H. has altered nothing in the text, yet in the Notes he would unite 'Ἐν νυκτὶ with the sentence preceding.]	
635.	ποιμένος κακοστρόβου. The shepherd being with an evil whirlwind. <sup>5</sup> 115 19	

<sup>1</sup> So H. renders this passage. But in the first place οὐκ ἔσθ' ὅπως λέξαιμι would not be correct Greek without ἂν, as I have shewn on Prom. 299; nor secondly, could τὸν πολὺν χρόνον mean 'a long time;' for then the article would be omitted; nor lastly, could καρποῦσθαι be found here without ὥστε to govern it.

<sup>2</sup> So H. renders χωρὶς ἡ τιμὴ θεῶν, which means, he says, that 'præmium accipit malorum in re læta nuncius tale, cui non favent dii;' words which I have left in their original Latin, because I do not know what sense they were intended to convey.

<sup>3</sup> So H. renders this passage, but without shewing how it bears upon what either precedes or follows.

<sup>4</sup> So H. reads, as first suggested by Blomf., and subsequently by Dobree, and afterwards by Paley, in lieu of Ἀχαιῶν.... θεοῖς—

<sup>5</sup> So H. in lieu of ποιμένος κακοῦ στρόβου, referring ποιμένος to the storm. But since amongst the ancients the shepherds led their flocks, instead of following them, as they do at present, a storm, that drives vessels before it, and does not go before them, could not be called a shepherd.

Line in Greek Text.		Reference to Bohn's Edit.
640.	_____ ἡ ἔηρήσατο Or took us away— <sup>1</sup> .... page 115 line 23	
642.	[Although H. has retained ναῦν θέλουσ' in the text, yet in the Notes he prefers ναυστολοῦσ', the conjecture of Casaubon.] .... 115 24	
643.	ὥς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν, μήτ' ἐξοκείλαι πρὸς κραταίεων χθόνα. So that the ship may neither in port meet with the swell of the wave (so as to prevent a landing and to cause it to be carried back to sea), nor be struck against the hard and stony ground. <sup>2</sup> .... 115 24	
651.	ἡμεῖς δ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν. We think they have this fate. <sup>3</sup> .... 115 31	
655.	χλωρόν τε καὶ βλέποντα In vigour and alive <sup>4</sup> .... 116 3	
659.	[Although H. retains ὠνόμαζεν in the text, which he renders 'he began to name,' yet in the Notes he prefers ὠνόμαξεν—] .... 116 8	
667.	[H. retains ἀβροτίμων in the text, although he confesses in the Notes that ἀβροπήνων, the conjecture of Salmasius, is very appro- priate.] .... 116 13	

<sup>1</sup> H. reads ἐξηρήσατο instead of ἐξηρήσατο, and refers to Aristoph. Thesm. 760: Τίς τὴν ἀγαπητὴν παῖδα σοῦ ἔξηρήσατο. But as ἐξηρήσατο is not a Greek word, as shewn by Lobeck on Phrynichus, p. 718, we must reject equally the alterations suggested here by Herm. and by Lobeck and Fritzsche in Aristophanes, who evidently wrote ἔξηργεῖν—i.e. 'has made a capture of'—

<sup>2</sup> So H. interprets the text. But as there is nothing in the Greek to answer to the words between the lunes, we must adopt Bothe's Ὡς μήτ' ἀνορμον—in lieu of Ὡς μήτ' ἐν ὄρμῳ.—For thus there will be a proper distinction between the open sea without a port, and a rock-girt coast.

<sup>3</sup> H. retains ταῦτ', in lieu of ταῦρ' correctly suggested by Stanley.

<sup>4</sup> H. adopts the gl. in Hesych. Χλωρόν τε καὶ βλέποντα, ἀντὶ τοῦ ζῶντα, which Toup wished to refer to this passage. But as Menelaus was no longer χλωρός, a word applicable only to youth, H. has translated it 'in health,' or 'in vigour;' but was of course unable to produce a single passage to support that novel meaning.

Line in Greek Text.		Reference to Bohn's Edit.
671,2.	κατ' ἔχνος πλάταν ἄφαντον κελσάντων— In the track of those, who brought their unseen barks— <sup>1</sup> .... page 116 line 15	
681.	[Although H. retains <i>τίοντας</i> in the text, yet in the Notes he thinks Æschylus wrote <i>τίνοντας</i> : for <i>τίειν</i> means 'to honour;' but <i>τίνειν</i> 'to pay the debt of punishment:' while he renders <i>ἐκφάτως</i> , 'to be spoken of immeasurably.'] .... 116 20	
682.	[Here too H. has not altered the text; but in the Notes he would read <i>οἷς τὸν</i> <i>ἐπ' ἔρρεπεν γαμβροῖσιν αἰδεῖν</i> , 'upon whom it then fell, as cousins, to sing the bridal song.'] .... 116 21	
685.	[In lieu of <i>γεραιά</i> retained in the text, H. in the Notes prefers <i>γεραιού</i> suggested by Auratus; although Stauley had compared 'regnum Priami vetus,' in Horace]. .... 116 22	
686,7,8.	——— κικλήσκου— σα Πάριον τὸν αἰνόμεκτρον, παμποροβῆ, πολύθρηνον αἰ- ῶνα— Calling Paris the ill-wedded, the all-destroyer, the much lamenting age— <sup>2</sup> .... 116 15	
689,90.	——— φίλον πολιτῶν μέλεον αἷμ' ἀνατλάσα. Having endured the dear and wretched blood of citizens. <sup>3</sup> .... 116 24	

<sup>1</sup> H. adopts Wellauer's notion that *κελσάντων* is to be referred to Paris and Helen. But in that case *κυναγοί* would want its verb, unless it be said that *ἐπλευσαν* is to be got out of *ἐπλευσεν*.

<sup>2</sup> H. has adopted what he considered the true correction of Seidler. But how Paris could be called *πολύθρηνος αἰών* neither Seidler nor Hermann have shewn, nor can I discover. Perhaps, however, it will be said that *πολύθρηνον αἰῶνα* means, 'through a much-lamenting period of time,' with the ellipse of *διὰ*; an ellipse, that could hardly be admitted here, where so many accusatives are found in juxta-position.

<sup>3</sup> Such is the literal version of the text of H., who has omitted *ἀμφί* before *πολιτῶν*, on the authority of the Scholiast; while he says that the meaning of the passage, as altered, has been given in Humboldt's German translation; which, as appears from Wellauer's Latin version of

Line in Greek Text.	Reference to Bohn's Edit.
704. <i>μηλοφόνουσιν θγαισιν</i> In the cattle-killing sacrifices— <sup>1</sup> .... <i>page 117 line 8</i>	
716. <i>παρακλίνασ'</i> Declining on one side <sup>2</sup> .... .... 117 15	
736,7. ———— <i>ἔστ' ἂν ἐπὶ τὸ κύριον μόλῃ</i> <i>νεᾷ ῥαφᾷ</i> Until it arrives at a decisive [day] with a new suture <sup>3</sup> .... .... 117 29	
738,9. <i>δαίμονα τὰν ἄμαχον, ἀπόλεμον, ἀνίερων</i> <i>θράσος</i> — A deity that is not to be fought with, not to be warred against, unholy Daring— <sup>4</sup> .... 118 1	
746. [H., who once suggested <i>προσέβηλε</i> in lieu of <i>προσέβα</i> τοῦ, has edited <i>προσέμολε</i> , 'is gone to,' as being more simple and forcible.] .... 118 5	
748. [On the words <i>πάν ἐπι τέρμα νωμᾷ</i> , H. has writ- ten a note which I must leave for others to understand; I cannot.]	
751. [Although H. retains <i>σεβίζω</i> in the text, yet in Notes he prefers <i>σεβίζω</i> , 'shall I honour,' found in MS. Flor.] .... .... 118 10	

it,' is 'complaining on account of the loss of life and blood of the citizens.' But how *ἀνατλάσα* could be rendered 'complaining,' Wellauer could not discover, nor can I.

<sup>1</sup> So H. renders his newly-coined word *ἄγη*, which he distinguishes from *ἄγη*, 'a thing of wonder.'

<sup>2</sup> So H. renders *παρακλίνασα*, and explains it by 'departing from the former road.' But what was the former road, from which Helen had departed, he has not, nor probably could have, told.

<sup>3</sup> Such is the literal version of the text of H., who has substituted, *τότ', ἔστ' ἂν ἐπὶ τὸ κύριον μόλῃ νεᾷ ῥαφᾷ* in the place of *τόθ' ὅταν τὸ κύριον μόλῃ νεαρά φάους*. And he has thus rejected *νέον φύει σκότον*, what he first suggested, and *νεοῖ ῥαφῇ σκότον*, communicated to Seidler, and *νεαροφυνῇ σκότον* to Humboldt.

<sup>4</sup> H. omits *κότον*, which he says is a gl. for *δαίμονα τὰν ἄμαχον*, and reads *τὰν* for *τὸν*, asserting that as *θράσος Ἄτας* is the same as *θρασεῖαν Ἄταν*, the feminine *ειδομένην* may agree with the neuter *θράσος*. But this doctrine appears to me totally at variance with correct Greek.

Line in Greek Text.	Reference to Bohn's Edit.
760. [After this verse, H. has marked the supposed loss of a paræmiac— <i>Δυσταρεσκόμενοι γελᾶσαντι</i> , 'displeased with a person laughing;' where <i>δυσταρεσκόμενοι</i> he conceives has been preserved by Hesychius, although he is aware that such a compound would be an anomaly in correct Greek.] .... page 118 line 17	
766. ———— <i>οὐκ ἐπικεύσω</i> I will not conceal— <sup>1</sup> .... 118 21	
769,70. <i>θάρσος ἐκούσιον</i> <i>ἀνδράσι θνήσκουσι κομίζων.</i> In carrying [to Troy] a willing boldness to men willing to die. <sup>2</sup> .... 118 23	
772. [As I cannot understand the Latin note of H., I will give it in its original form, where he is explaining the words, <i>εὐφρων πόνος εὖ τελέσασιν</i> .— <i>Est πόνος εὐφρων</i> 'acceptus': <i>εὖ τελέσασιν autem est</i> : 'per eos, qui perfecerunt.'] .... 118 24	
775. [H. has marked the supposed loss of a monometer, which he thinks might have been— <i>Σοῦ ἀφεστῶτος</i> , 'when you were absent—'] 119 3	
784,5. ———— <i>τῷ δ' ἐναντίῳ κύτει</i> <i>ἐλπίς προσήει χρεῖος οὐ πληρουμένῃ</i> And to the opposite urn not filled came indigent Hope— <sup>3</sup> .... 119 9	

<sup>1</sup> H. omits γάρ before *ἐπικεύσω*. But it would have been much better to read *οὐ γάρ σε τι κεύσω* : where *σε* is due to Musgrave ; while *κεύσω* would have its two accusatives, as usual.

<sup>2</sup> So H. renders his own text—*θάρσος ἐκούσιον ἀνδράσι θνήσκουσι κομίζων*, where *θάρσος ἐκούσιον* is due to MS. Farn. But why he should have introduced the words 'to Troy,' for which there is nothing in the Greek, he does not say.

<sup>3</sup> H. reads *προσῆει χρεῖος* in lieu of *προσῆει χειρὸς*—Now, though *χρεῖος* is a word found once in Æschylus in the sense of 'indigent,' yet here it would be perfectly unintelligible, unless it were told, of what thing Expectation was in want. Moreover, although both *ἦκειν* and *ἔρχεσθαι* are united to the dative of a person, yet *προσιέναι* could not be so united to the dative of a thing. Of this fact no critic seems to have been aware ; and hence, while Paley has properly admitted *χεῖλος*, the

Line in Greek Text.		Reference to Bohn's Edit.
786.	<i>Ἄτης θνηταὶ ζῶσ</i> The sacrifices of Calamity are alive— <sup>1</sup>	page 119 line 11
788,9.	————— <i>πάγας ὑπερκότους</i> <i>ἑφραξάμεσθα</i> And we have placed around ourselves the stake-nets of great anger. <sup>2</sup> .... 119	15
800.	————— <i>ἄνευ φθόνων</i> . . . Without envy <sup>3</sup> .... 119	43
802.	[Although H. retains <i>νόσον</i> in the text, yet in the Notes he prefers <i>νόσου</i> , the conjecture of Auratus, so that <i>ἄχθος νόσου</i> may be united, and <i>ἰδὲ</i> be understood after <i>τῷ πεπαμένῳ</i> —] 119	24
817.	<i>πειρασόμεσθα πήματος τρέψαι νόσον.</i> We will endeavour to turn [aside] the disorder of an evil. <sup>4</sup> .... 120	11
845.	[H. has edited <i>πιστωμάτων</i> for <i>πιστευμάτων</i> , which, he says, is scarcely to be found else—	

poetical and indisputable correction of Casaubon, neither he, nor any one else, has seen that Æschylus wrote—

————— *τῷ δ' ἐναντίῳ κύτει*  
'Ἐλπίς προσί' ἐς χεῖλος οὐ πληρουμένη.  
But on the opposite urn, that to its brim  
Was never fill'd, did Expectation sit.'

<sup>1</sup> H. reads *θνηταὶ* for *θύελλαι*, and refers to Soph. El. 1421. *φοινία δὲ χεῖρ στάζει θνηλῆς Ἄρεος*.

<sup>2</sup> H. reads *ἑφραξάμεσθα*, after Paley, whose name however is not mentioned, in lieu of *ἑπραξάμεσθα*. But neither of those scholars seem to have perceived, that if the Greeks placed stake-nets around themselves, they would rather be caught themselves than catch their enemies. The real difficulty of the passage lies in *ἐπείπερ καὶ*, and *ὑπερκότους*, which it would not require much talent to overcome.

<sup>3</sup> In lieu of *φθόνων* H. has adopted *φθόνων* found in MS. Flor., and confirmed it by *ἄνευ φθόνων*, in Plato, Legg. VII. p. 801. z.

<sup>4</sup> H. retains *πήματος τρέψαι νόσον*, against *πῆμ' ἀποστρέψαι νόσον*, as suggested by Porson, and adopted by nearly all subsequent critics; not one of whom has seen that the dramatist evidently wrote,

*Πειρασόμεσθ' ἄκεσμ' ἐπιστρέψαι νόσον*  
'Gainst the disorder we will try to turn  
A remedy.

For the idea of a remedy could not be omitted here.



Line in Greek Text.		Reference to Bohn's Edit.
	where; whereas Æschylus uses πιστώματα in Eum. 213.] .... page 121 line 3	
853.	τοιάδε μὲν τις— Some such pretext— <sup>1</sup> .... 121	10
864.	λέγοιμ' ἂν ἄνδρα τόνδε βουστάθιον κύνα— I will call this man a dog of an ox-stall— <sup>2</sup> .... 121	19
867,8.	γαληνὸν ἡμᾶρ εἰσιδεῖν ἐκ χείματος καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα. A day of calm to be seen after a storm, and land beheld by sailors contrary to expect- tation. <sup>3</sup> .... 121	21
875.	[Although H. retains τέλος in the text, in the in the Notes he prefers τάδε, found in MS. Farn. For he might have said that τέλος would require the article.] .... 122	6
900.	ἤξω θεοῖς δέισασαν ὧδ' ἔρδειν τάδε ; Hast thou prayed to the gods that I having feared am doing these things thus ? <sup>4</sup> .... 123	1
909.	ἦ οὐ καὶ σὺ νίκην τήνδε δῆριος τίεις ; Do not you too honour this victory in a con- test ? <sup>5</sup> .... 123	17
911,12.	—————ἵπαι τις ἀρβύλας λύοι τάχος, πρόδουλον ξμβασιν ποδός Let some one loosen quickly the shoe-latchets,	

<sup>1</sup> So H. in the Notes, where he prefers *Τοιάδε μὲν τις*—to *Τοιάδε μέντοι*.

<sup>2</sup> H. reads *βουστάθμων* for *τῶν σταθμῶν*, where he has properly objected to the article. But while Clytemnestra is seemingly speaking of Agamemnon, she is really thinking of Ægisthus; hence there is an error in *ἄνδρα τόνδε τῶν*—which may be easily corrected, by reading *Λέγοιμ' ἂν ἄνδρ' ἐπ' ὄντα σῶν σταθμῶν κύνα*, 'I will call a man, still safe, a dog of a fold.' On the loss or corruption of *σῶν* 'safe,' see my *Poppo's Prolegomena*, p. 304.

<sup>3</sup> H. transposes the verses, as first suggested by Butler to his pupil Peile, and reads *γαληνὸν* for *κάλλιστον*; while *γαληνὸν ἐκ χείματος* is compared with *ἐκ κυμάτων*—*γαλήν' ὄρω*, in Eurip. Or. 279.

<sup>4</sup> So H. by changing *δέισας ἂν* into *δέισασαν*—But what he understood by the whole verse, he does not state.

<sup>5</sup> So H. *ἦ οὐ καὶ σὺ*, in lieu of *ἦ καὶ σὺ*—Franz, too, has suggested *ἦ οὐ*—

Line in Greek Text.		Reference to Bohn's Edit.
	that are the treading of the foot in the place of a slave. <sup>1</sup> .... page 123 line 19	
913, 16.	καὶ τοῖσδέ μ' ἐμβαίνουνθ' ὀλουργέσιν θεῶν μή τις πρόσωθεν ὄμματος βάλοι φθόνος. πολλή γάρ αἰδῶς δωματοφθορεῖν ποσὶν στεῖβοντα πλοῦτον	
	And may no envy from the eye of the gods strike me at a distance while walking in these purple-dyed dresses. For there is much shame in me against destroying a house by walking [upon] wealth— <sup>2</sup> .... 123 22	
928.	οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἀναξ, ἔχειν—	
	There is a house, which by the favor of the gods, O king, has enough of these things— <sup>3</sup> 123 33	
932.	μηχανωμένη	
	To [me] planning— <sup>4</sup> .... 123 37	
936.	θάλπος μὲν ἐν χειμῶνι σημαίνει μολόν—	
	You indicate heat coming in winter— <sup>5</sup> .... 124 2	
946-8.	οὐδ' ἀποπτύσας . . . . .	
	θάρσος ἐπιτιθεῖ ἵζει.	
	Nor does a person rejecting sit a well-trusting boldness— <sup>6</sup> .... 124 14	

<sup>1</sup> Such is the literal and to myself the unintelligible version of the words *πρόδουλον ἐμβασιν ποδός*, which H. attempts to explain, by saying that shoes are called, as it were, 'the slaves of the foot.'

<sup>2</sup> H. adopts *καὶ τοῖσδέ μ'*, from MS. Flor., and retains *μή.....βάλοι*, as expressive of a wish; and he reads *στεῖβοντα* in lieu of *φθείροντα*, which, he says, could hardly thus follow *δωματοφθορεῖν*, the conjecture of Schütz for *σωματοφθορεῖν*.

<sup>3</sup> So H. understands the words of the text, which mean literally, 'A house begins to have of these with the gods, O king.' But as Porson was here quite in the dark, he suggested *Οἶκος*—by which however nothing is gained, unless we read *ἄλις* for *ἀναξ*—

<sup>4</sup> H. adopts Franz's *μηχανωμένη* for *μηχανωμένης*—But as both the genitive and dative are equally without regimen, he should have preferred Stanley's *μηχανωμένη*, to agree with *εὐξάμην*.

<sup>5</sup> In lieu of *μολών*, H. has *μολόν*, as suggested by H. Voss in Cur. *Æschyl.* p. 26, and Blomf.

<sup>6</sup> Such is the literal version of the text of H., who retains *ἀποπτύσας*, and rejects *ἀποπτύσαν*, the conjecture of Casaubon, adopted by Pacc.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 960-3. χρόνος δέ τοι  
πρυμνησίων ξὺν ἐμβολαῖς  
ψαμμίας ἀκάτας παρήβησεν  
Time has passed by from its youth with the  
throwing of the cables from the vessel on  
the sea-sand<sup>1</sup> .... page 124 line 16
- 965-7. εὐχομαι δ' ἂν' ἐμᾶς τὸ πᾶν  
ἐλπίδος ψύθη πεσεῖν  
ἐς τὸ μὴ τελεσφόρον  
But I pray that false things may fall altogether  
far from my expectation to a non-consum-  
mation<sup>2</sup> .... 124 24
- 968-70. μάλα γέ τοι τὸ πολέος γ' ὑγίης  
ἀκόρευστον τέρμα· νόσος γὰρ αἰ  
γείτων ὁμότοιχος ἐρείδει.  
The limit of much health is very insatiable.  
For disease, ever a neighbour at a wall hard  
by, presses.<sup>3</sup> .... 124 26
- 979,80. πολλὰ τ' ἂν δόσις . . . ὄλεσεν  
And much giving would have destroyed<sup>4</sup> .... 125 7

Porson, and Blomf., because he says, they did not understand the change of construction; where, as shewn by Wellauer, H. intended ἀποπτύσας to be taken for a nominative absolute.

<sup>1</sup> Such is the literal version of the text of H., who has altered χρόνος δ' ἐπεί into χρόνος δέ τοι, and ξυνεμβόλοις into ξὺν ἐμβολαῖς, and has taken ἀκάτας as the genitive of ἀκάτη—a form never found, except in a corrupt passage in the MS. Pal. Antholog. x. 9. 2; where, however, ἀκάταν has been corrected into ἀκατον by Husccke and Jacobs. Ahrens, too, has χρόνος δέ τοι.....ξὺν ἐμβολαῖς, but without stating whether the reading is his own or Hermann's.

<sup>2</sup> So H. by altering τοι into τὸ πᾶν—He should have suggested ποτ' ἂν—for πεσεῖν without ἂν could not follow εὐχομαι in a future sense.

<sup>3</sup> So H. reads in lieu of μάλα γὰρ τοι τᾶς πολλὰς ὑγίης, by inserting αἰ, the conjecture of Blomf., after νόσος γὰρ—as if πολέος could be used in dramatic Greek for πολλὰς, and ὑγίης for ὑγείας, and γέ thus repeated in the same sentence; and as if ἐρείδει could dispense with its object. And yet how easy was it to restore Μάλα γὰρ ἔστι θαψιλοῦς ὑγείας ἀχάριστον χάσμα· νόσος γὰρ γείτων ὁμότοιχον ἐρείδει; i. e. 'the joy of abundant health is very joyless; for disease presses close, a neighbour upon a neighbour: where ἀχάριστον is due to Schütz, adopted by Bothe, in ed. 2.

<sup>4</sup> So H. reads in lieu of πολλὰ τοι—

Line in  
Greek Text.Reference to  
Bohn's Edit.

984,5. Ζεὺς δὲ τὸν ὀρθοδαῆ

τῶν φθιμένων ἀνάγειν ἔπαυσεν.

And Zeus hath caused to cease him, who was

skilled in bringing back the dead.<sup>1</sup> page 125 line 10

989,90. προφθάσασα καρδίαν

γλῶσσα πάντ' ἂν ἐξέχει.

[My] tongue, having anticipated [my] thoughts,

would have poured out all.<sup>2</sup> .... 125 13

1005. ἔχεις παρ' ἡμῶν οἵάπερ νομίζεται

You have from us what is according to

custom.<sup>3</sup> .... 125 31<sup>1</sup> So H. in lieu of

———οὐδὲ τὸν ὀρθοδαῆ|

τῶν φθιμένων ἀνάγειν

Ζεὺς αὐτ' ἔπασσ' ἐπ' εὐλαβείᾳ

or, ἐπ' ἀβλαβείᾳ γε, as read in MS. Farn.; and he thus rejects the reading suggested to Humboldt, and adopted by Blomf., Wellauer, and Boissonade; for they did not perceive, says he, what Canter was the first to point out, that ἐπ' ἀβλαβείᾳ had been interpolated from the Scholia; and that τῶν φθιμένων does not depend upon τινά understood, as Erfurdt fancied on Soph. Antig. 1056, but that τῶν φθιμένων ἀνάγειν means 'to bring back from the dead,' even without ἀπό.

<sup>2</sup> H. adopts Schütz's emendation καρδίαν γλῶσσα πάντ' ἂν ἐξέχει, in lieu of καρδία γλῶσσαν ἂν τὰδ' ἐξέχει.

<sup>3</sup> So H. retains with some other editors ἔχεις—For the meaning, says he, is—You have what is expected from us; not—'You have what may be expected from us.' But he forgot that as Cassandra had not entered as yet upon the duties, nor shared the food, of a captive slave, the future ἔχεις, suggested by Auratus, could not be dispensed with. Perhaps the Poet wrote—

Εἰ δ' οὖν ἀνάγκη τάσδ' ἐπέρρεπεν τύχας,

Ἀρχαιοπλόντων δεσποτῶν πολλὴν χάριν

ἔχεις, παρ' ἡμῶν δ' οἵάπερ νομίζεται :

‘If then Necessity has on thee turned

This fortune, thou from lords of ancient wealth

Shalt find much favour, and from us whate'er

Is due by law and custom.’

For thus in δεσποτῶν χάριν ἔχεις there is an allusion to the connexion which Clytemnestra fancied had taken place, and would take place again, between Agamemnon and Cassandra; while in ἔχεις παρ' ἡμῶν οἵάπερ νομίζεται, there is another allusion to the intended murder of her husband.

Line in Greek Text.	Reference to Bohn's Edit.
1007. ἐκτός δ' ἂν οὔσα μορσίμων ἀγρευμάτων— But being outside of the fatal toils— <sup>1</sup>	page 126 line 2
1014,15. οὔτοι θυραίαν τῇδ' ἐμοὶ σχολὴ πάρα τρίβειν— There is no leisure for me to waste time here at the door— <sup>2</sup>	.... 126 10
1023. ἢ μαινεται τε . . . Surely she is both mad— <sup>3</sup>	.... 126 21
1041. ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον. For thou hast destroyed me not a little a second time. <sup>4</sup>	.... 127 2
1043. μένει τὸ θεῖον δουλία παρὸν φρενί. The divine power remains present in the mind of a slave. <sup>5</sup>	.... 127 4

band's mistress, who had been brought to Argos, more like a queen than a captive.

<sup>1</sup> H. reads ἐκτός in lieu of ἐντός—For says he, if ἐντός be retained, we must omit the conditional ἂν, which could not be thus inserted between ἐντός and οὔσα. And it was probably to meet this very difficulty that Bothe proposed to read, what H. should have adopted, ἐντός δ' ἀλοῦσα; which Connington has attributed to Haupt. Most assuredly the captive Cassandra could not be said to be out of the hunters' toils.

<sup>2</sup> H. adopts Musgrave's τῇδε for τήνδε, and retains θυραίαν, which is without regimen; and hence we must read

Οὔτοι θυραία γ' ὦδ' ἐμοὶ σχολὴ πάρα  
Τρίβειν

where θυραία is due to Casaubon.

<sup>3</sup> H. reads τε for γε, although he confesses that γε might be defended in the sense of 'adeo.'

<sup>4</sup> So H. renders οὐ μόλις, 'non parum,' a meaning those words never do, and never could, bear; and vainly does he refer to Eurip. Hel. 342, θέλουσαν οὐ μόλις καλεῖς: where Elmsl. happily corrected, οὐ με δις καλεῖς, i. e. 'Thou shalt not call me, who am willing, twice.' In Æschylus, however, the disorder is seated somewhat deeper; for the dramatist wrote, 'Ἀπώλεσας γὰρ, ἣν ὀλεῖς τὸ δεύτερον, i. e. 'For thou hast destroyed, whom thou wilt destroy a second time.' On this union of the perfect and future, compare Il. B. 117,

Ὅς δὲ πολλῶν πολίων κατέλυσε κάρηνα,  
ἥδ' ἔτι καὶ λύσει.

<sup>5</sup> H. adopts παρὸν in MS. Farn. and Rob. in preference to περ ἐν, elicited by Schütz from παρ' ἐν, in Ald. H. refers, indeed, to Soph. Aj. 337, but the passage is wretchedly corrupt, as it would be easy to shew,

Line in Greek Text.		Reference to Bohn's Edit.
1050.	αὐτοφόνα τε κακὰ κάρτανas— Both the evils of self-murder and hang- ings— <sup>1</sup> .... page 127 line 13	
1051.	καὶ πέδοι βαντήριον. And the sprinkling on the ground. <sup>2</sup> .... 127 13	
1053.	ματεύει δ', ὣν ἀνευρήσει φόνον. And she is seeking the murder of those, whom she will discover. <sup>3</sup> .... 127 16	
1055.	[To meet the objection, started by Elberling against the folly of describing children as wept for, who had been cut up and cooked by their uncle and eaten by their father, H. says that κλαίεσθαι means not 'to be wept for,' but simply 'to weep.' But though children might weep before they were cut up, they would not do so after the act. How strange that both Herm. and Elberling failed to see that the dramatist wrote Δαι- όμεν' ἴδετε βρέφη ἐς σφαγὰς, not Καιόμενα τάδε βρέφη: for we thus recover not only the lost sense but the syntax likewise: 'See children cut up for victims.'] .... 127 33	
1071.	[H. says that some have unjustly stumbled at Οὐπω ξυνήκα' νῦν γὰρ ἐξ αἰνιγμάτων—ἀμη- χανῶ. But surely after the Chorus had said, 'I do not understand at all,' they could not add, 'For now I am in a difficulty;' although they might have said, 'I have not well understood all. Now I am still farther in a difficulty'—in Greek, Οὐ πᾶν ξυνήκ' εὖ νῦν πέρα 'ξ αἰνιγμάτων.....ἀμηχανῶ.] .... 127 33	

if this were the place for a lengthened note. Paley refers more aptly to Eurip. Or. 1180. σὴ ψυχῇ παρόν. But there μένει is not added, as here.

<sup>1</sup> H. adopts κάρτανas from MS. Farn., and inserts τε before κακὰ with Pauw, whose name however is not mentioned, or καὶ after κατὰ—But as there were no acts of self-murder nor of hanging, to which Cassandra could allude, the passage must conceal a corruption, a portion of which Emper has corrected by reading κάρταμον for κάρταναι.

<sup>2</sup> H. alters πίδον into πίδοι—

<sup>3</sup> In lieu of ὣν ἀν εὐρήσῃ, H. adopts Porson's ὣν ἀνευρήσει—But thus the Chorus could not say, unless, like Cassandra herself, they had a prophetic power.

Line in Greek Text.		Reference to Bohn's Edit.
1081,2.	σταγὼν, ἄτε γὰρ δορὶ πτώσιμος ξυνανύτει βίου δυντὸς αὐγαῖς A drop, which falling to the ground by the sword, ends with the rays of depart- ing life. <sup>1</sup> .... page 128 line 7	
1087.	[Although H. retains τύπτει in the text, yet in the Notes he prefers θένει, for the sake of the metre, referring to Hesych. Θένει' κόπτει, τύπτει; and in like manner he considers τεύχει as the gl. for κύτει, first edited by Blomf.] .... 128 11	
1093-5.	κακῶν γὰρ διαὶ πολυπεεῖς τέχνηαι θεσπιωδοὶ φόβον φέρουσιν μαθεῖν: For oracular arts with many words bring [persons] to learn through evils a fear. <sup>2</sup> .... 128 15	
1096.	τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχείας— For thou moanest my suffering, after pouring upon— <sup>3</sup> .... 128 17	
1097.	ποῖ δὲ με δεῦρο τὴν τάλαιναν ἤγαγεν; Whither has he brought me hither, <sup>4</sup> the wretched one? .... 128 18	
1098.	ἀκόρετος βοᾷς φιλοίκτοις ταλαίναυς φρεσὶν Unsatiated with moaning, with hapless thoughts lament-loving— <sup>5</sup> .... 128 22	

<sup>1</sup> H. with Ahrens alters ἄτε καὶ δορία into ἄδε γὰρ δορὶ—where δορὶ is due to Casaubon; and he renders ξυνανύτει, 'desinit,' a meaning vainly assigned to εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων in Soph. Phil. 720. Had H. seen my note on Eurip. Tro. 338, he would have found what I think Æschylus wrote: ἄδε γὰρ δορὶ πτωσίμοις Ξυναντᾷ βίου δυντὸς αὐγά, i. e. 'For this light of setting life meets those about to fall by a spear;' where Cassandra alludes to her own death, not to that of Agamemnon.

<sup>2</sup> So H. by altering θεσπιωδὸν into θεσπιωδοί—

<sup>3</sup> Such is the literal and to myself unintelligible version of the text of H., who has altered θροῦ ἐπεγχείασα into θροεῖς ἐπεγχείας; where θροεῖς, he says, is addressed to the Chorus, and ἐπεγχείας is the conjecture of Franz likewise.

<sup>4</sup> H. alters ἤγαγες into ἤγαγεν, which he would refer to Agamemnon.

<sup>5</sup> So H. by adopting ἀκόρετος βοᾷς from Ald., and φιλοίκτοις ταλαί-  
νας φρεσὶν from Vict., who probably obtained the reading from MSS.  
Ven. and Flor.

Line in Greek Text.		Reference to Bohn's Edit.
1106,7.	περεβάλοντο οἱ πτεροφόρον δέμας θεοὶ Around her have the gods thrown a feather- bearing body— <sup>1</sup> .... page 128 line 26	
1112.	—ὄμοῦ στένουσ' Moaning at the same time— <sup>2</sup> .... 128 32	
1122.	[For the sake of the metre H. has given καὶ παῖς νεόγονος ἂν μάθοι, i. e. 'even a new- born child would learn,' in lieu of νέογονος ἀνθρώπων μάθοι.] 129 2	
1123.	πέπληγμαί δ' ὅπως δάκει φοινίφ I am struck, as it were, with a biting animal <sup>3</sup> that fetches blood. .... 129 3	
1124.	—μυνρὰ φοβερόθροα With a shrieking and fearful cry— <sup>4</sup> .... 129 3	
1131.	ἐγὼ δὲ θερμὸν οὖς τάχ' ἐν πέδῳ βαλῶ. And I will throw quickly my warm ear upon the ground. <sup>5</sup> .... 129 9	
1155,6.	ἐκμαρτύρησον προνομόσας τὸ μὴ εἰδέναι λόγῳ Or testify, having previously been sworn, that I did not know by report— <sup>6</sup> .... 130 4	
1158.	[Although H. retains in the text παιώνιον, yet in the Notes he prefers παιώνιος, found according to Elmsl. in MS. Farn.] .... 130 6	

<sup>1</sup> So reads H. with Ahrens, where *περεβάλοντο οἱ* is due to MS. Med. G. But since *περι* is never contracted into *περ*, he should have adopted *περιβάλοντο* from Ald., or rather have elicited *περιβάλον* from *περιβαλόντες* in MSS. Ven. Flor. Farn., for the middle voice would be inadmissible; and thus *γάρ* might be preserved, which H. has unceremoniously rejected.

<sup>2</sup> H. has introduced from conjecture *στένουσ'* after *ὄμοῦ*, so that this verse may answer to the one in the strophé.

<sup>3</sup> So H. by altering *ὑπὸ δῆγματι* into *ὅπως δάκει*—

<sup>4</sup> H. alters *κακὰ θροεμένας* into *φοβερόθροα* to agree with *θανατοφόρα*.

<sup>5</sup> H. adopts Canter's *θερμὸν οὖς* elicited from *θερμόνους*. But why Cassandra should be described as throwing her 'warm ear' on the ground, H. has not explained, nor could any one tell. And yet did Æschylus write here *οὖς*, while the other words might be recovered by remembering the 'dull cold ear of Death' in Gray's Elegy.

<sup>6</sup> H. reads with Dobree, *τὸ μὴ εἰδέναι* in lieu of *τὸ μ' εἰδέναι*—



Line in Greek Text.		Reference to Bohn's Edit.
1161-4.	ΚΑΣ. μάντις μ' . . . . . ΧΟ. μὼν καὶ θεός περ . . . . . ΚΑΣ. προτοῦ μὲν— . . . . . ΧΟ. ἀβρύνεται <sup>1</sup> . . . . .	page 130 line 10
1175.	[H., unable to suggest anything that he considered to be quite certain, has, in lieu of φρομίους ἐφημίους, edited φρομίους δυσφρομίους, i. e. 'unfortunate preludes.' Strange he should not have stumbled upon ταρασσων φρομίους φρέν' ἐνθείοις—where φρένα is dependent upon ταρασσων.]	130 29
1190.	[Although H. retains in the text, Τοιαῦτα τολμᾷ θήλυς ἄρσενος φονεὺς Ἔστιν—yet in the Notes he prefers, what Ahrens was the first to suggest, Τοιάδε τόλμα θήλυς ἄρσενος φονεὺς Ἔστιν, i. e. 'Such female boldness is the murderer of a man;' where τοιάδε is due to MSS. Ven. and Flor.]	131 7
1194.	_____ ἄσπονδόν τ' Ἄρη And a truceless war, <sup>2</sup>	131 11
1211.	ἦ κάρτ' ἄρ' αὖ παρεσκοπεῖς χρησμών ἐμῶν ; Hast thou 'greatly wandered again from my oracles ?'	131 6
1215.	παπαῖ· τόδ' οἶον πῦρ· ἐπέρχεται δέ μοι— Ah me ! This [is] how great a fire. <sup>4</sup> And it comes upon me—	132 14

<sup>1</sup> Although H. asserts that the new order in which he has disposed this tetrastich is required by the train of thought, he ought to have shown what could have led the Chorus to ask Cassandra, whether she obtained the gift of prophecy from Apollo, as a lover's present; and as he confesses that βαρύνεται, furnished by MS. Farn., is what Cassandra was about to say, or was at least thinking of, he should have shewn us as well what could possibly have induced Æschylus to put down the unintelligible ἀβρύνεται.

<sup>2</sup> H. adopts ἄρην, first published by Lobeck, on Soph. Aj. 802.

<sup>3</sup> H. reads with Franz αὖ for ἀν, and renders παρεσκόπεις, 'hast thou wandered from'—But παρασκοπεῖν is rather, 'to view on one side,' i. e. 'to take an incorrect or partial view.'

<sup>4</sup> So H. reads in lieu of οἶον τὸ πῦρ. But οἶον could not be thus inserted between τόδε and πῦρ. Correct Greek would require οἶον τόδε

Line in Greek Text.	Reference to Bohn's Edit.
1226. <i>ἴτ' ἐς φθόρον πεσόντ'· ἐγὼ δ' ἄμ' ἔψομαι</i> Go, falling to destruction. And I will at the same time follow— <sup>1</sup> .... page 132 line 24	
1227. <i>ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε.</i> Enrich some other [woman] instead of me with calamity— <sup>2</sup> .... 132 25	
1229-31. ————— <i>ἐποπτεύσας δέ με</i> <i>κάν τοῖσδε κόσμοις καταγελωμένην μέγα</i> <i>φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως, ματῆρ.</i> And looking upon me, even in these orna- ments laughed at greatly by friendly foes, not with two terms of the scale, a seeker. <sup>3</sup> 132 27	

*πῦρ*. In the letters *παπαιοιοντοπυρ* evidently lie hid *ἀστράπτων ὄλον* *πῦρ*, 'what a fire, like lightning—' while from *δέμοι* Stanley correctly *δέμας*. For *δὲ* would be perfectly unintelligible here.

<sup>1</sup> H. alters *πεσόντ' ἀγαθῷ δ' ἀμείψομαι* into *πεσόντ'· ἐγὼ δ' ἄμ' ἔψομαι*. But as one could not thus account for the introduction of the letters *θω*, in which the chief difficulty lies, Æschylus wrote perhaps, *ἴτ' ἐς φθόρον, ὅς' ἦν ἄγν', ἴθ'· ὡδ' ἀμείψομαι*—where *ὡδ'* *ἀμείψομαι* is due to Jacob; while *ἀγνὰ* is plainly confirmed by *ὥς ἔτ' οὖς' ἀγνή* *χρόα* in Eurip. *Tro.* 453.

<sup>2</sup> H. reads with Stanley *ἄτης* for *ἄτην*, and asserts that *πλουτίζειν* can govern a genitive as well as a dative; an assertion it would be difficult to prove.

<sup>3</sup> By such a text H. thought he had restored the dramatist by changing *μέγα* into *μέγα*, and *ματῆν* into *ματῆρ*. But though he refers to Hesych. *Ματῆρ' ἐπίσκοπος, ἐπιζητῶν, ἐρευνητής*, it is strange he did not see, what is obvious to every one else, that *Ματῆρ* is a corruption of *Μαστῆρ*; and that *φίλων ὑπ' ἐχθρῶν* could not be thus united, where sense and syntax evidently require *φίλων θ' ὑπ' ἐχθρῶν τ'*. I propose to restore the passage by reading—

*ὁ δοὺς δ' Ἀπόλλων, αὐτὸς ἐκδύων ἐμὲ*  
*χρηστηριαν ἐσθῆτ', ἀποπτύσας δ' ἐγὼ*  
*κάν τοῖσδε κόσμοις καταγελωμένην μ', ἄμα*  
*φίλων θ' ὑπ' ἐχθρῶν τ' οὐ διχορρόπως, λάτριν.*

Apollo, he who gave, the same strips off  
From me the prophet's dress, and spurning leaves me,  
E'en in these trappings laugh'd at both by friends  
And foes, without dissenting voice, a slave.

With regard to the expression *ὁ δοὺς Ἀπόλλων αὐτὸς ἐκδύων*, it is the very counterpart of that in Æschyl. *Ὀπλ. Κρίσ.* *Ὁ δ' αὐτὸς*

Line in Greek Text.		Reference to Bohn's Edit.
1232,3.	καλουμένη δὲ φοιτὰς, ὡς ἀγυρτρία, πτωχὸς τάλαινα, λιμόθυς ἤνεσχόμεν. And called a maniac, like an alms-beggar, a poor, wretched creature, with hunger dying, I have endured— <sup>1</sup> .... page 132 line 29	
1245.	τί δῆτ' ἐγὼ μέτοικος . . . Why then do I a foreign settler— <sup>2</sup> .... 133 5	
1254.	ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῇ O thou very wretched and on the other hand very wise— <sup>3</sup> .... 133 13	
1258.	οὐκ ἔστι δαυξίς, οὐ, ξένοι, χρόνον πλέω. There is no escape, O strangers, for a longer time. <sup>4</sup> .... 133 17	
1281,2.	ἄπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρήνον θελω ἐμὸν τὸν αὐτῆς. Still once I wish to speak a word, not a lament for myself— <sup>5</sup> .... 134 13	

ἔμνων, αὐτὸς ἐν θοίνῃ παρῶν, Αὐτὸς τὰδ' εἰπὼν, οὗτός ἐστιν ὁ κτανὼν  
Τὸν παῖδα τὸν ἐμὸν: while λάτρην, as necessary for the sense, as μάτην  
is unnecessary, is the very word applied to Hermes, the servant of  
Jupiter, in Eurip. Ion. 4.

<sup>1</sup> So H. conceived, that by a new punctuation, he could get rid of the  
difficulty in τάλαινα: in which however it is easy to see τε δεινὰ lying  
hid. The poet probably wrote—

καλουμένη δὲ φοιβὰς, ὡς ἀγύρτριά,  
πτωχὸς τε δεινὰ λιμοθνής τ' ἤνεσχόμεν—  
And call'd a prophetess, like one begging alms,  
Poor, and with hunger dying, ills I've borne—

where φοιβὰς is due to Spanheim.

<sup>2</sup> H. reads with Ahrens μέτοικος for κάτοικος—But what the idea of  
'a foreign settler' could have to do here, we are not told. How superior  
is the conjecture of Emper—Τί δῆτ' ἐγὼ οὐ κατ' εἰκὸς ὧδ' ἀναστένω;  
'Why without reason do I thus bewail?'

<sup>3</sup> So H. with other editors; not one of whom has seen that in lieu of  
δ' αὖ, where αὖ is perfectly unintelligible, the poet wrote δ' οὐ. For thus  
the Chorus would sneer, as they should do, at the prophetess—'Thou  
very wretched, but not very wise—'

<sup>4</sup> H. reads with Paley, whose name however is not mentioned, χρόνον  
in lieu of χρόνῳ.

<sup>5</sup> H. reads οὐ for ἤ, and thus rejects his previous alteration ῥύσιον  
θρήνον, to which Blomf. justly objected.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

1282. ————— ἥλιψ δ' ἐπεύχομαι  
πρὸς ὕστατον φῶς βασιλέως τιμαῖροις  
ἴσας δίκας φανέντας ἀσκέυοις ὁμοῦ  
ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ἐμοῦ  
δοῦλης θανούσης εὐμαροῦς χειρώματος.

And I pray to the sun at the last light that  
avengers of a king may appear, and inflict  
equal punishment at the same time upon  
[his] enemies unprepared, [and] upon the  
murderers of me, a slave, dying by easy  
handiwork.<sup>1</sup> .... page 134 line 14

1287,8. ————— εὐτυχοῦντα μὲν  
σκία τις ἂν πρέψειν—

Things prosperous a shadow may liken—<sup>2</sup> .... 134 18

<sup>1</sup> So H. reads in lieu of τοῖς ἐμοῖς τιμαῖροις, 'Ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ—and has with Wellauer changed ὁμοῦ into ἐμοῦ : while τίνειν is probably a literal error for τείνειν : for δίκας τίνειν is 'to suffer punishment,' but δίκας τείνειν 'to inflict it.' With regard to the introduction of ἀσκέυοις, H. refers to Hesych. 'Ἀσκέυοις' ψιλοῖς, ἀπαρασκέυοις.—Αἰσχύλος Ἀγαμέμνωνι. I propose to read—

————— ἡλίου τόδ' εὐχομαι  
πρὸς ὕστατον φῶς τοῦς νέους τιμαῖρους  
ἐχθρᾶς φονεῦσι τίσιν ἴσῃν τείνειν ἐμοῦ  
δοῦλης, θανούσης εὐμαροῦς χειρώματος—

————— to this last light  
Of the sun I pray, that young avengers may  
For feuds an equal punishment inflict  
Upon the murderers of me a slave,  
Dying by handiwork not hard to do.

For most assuredly in such a prayer Cassandra would never think of making any allusion to Agamemnon. With regard to the alterations, ἡλίου τόδ' εὐχομαι might have been easily corrupted into ἡλίψ δ' ἐπεύχομαι, and ἐχθρᾶς into ἐχθροῖς, and τίσιν ἴσῃν τείνειν ἐμοῦ into τοῖς ἐμοῖς τίνειν ὁμοῦ. At all events, we thus get rid of the repeated τοῖς ἐμοῖς, to which H. has properly objected.

<sup>2</sup> Such is the literal version of the text of H. But what he understood by those words I am at a loss to discover ; and still more to guess even at the reasons that led Boissonade, whom H. has followed, to alter τρέψειν into πρέψειν. For as πρέπειν is always an intransitive verb, it cannot govern εὐτυχοῦντα. It is true, indeed, that a shadow could not be said 'to overturn things prosperous,' but it might 'to conceal them ;' and hence it is evident that the poet wrote κρύψειν, and not τρέψειν.

Line in Greek Text.				Reference to Bohn's Edit.
1296.	[H. has marked after Πριάμω the loss of something like διὰ παντός, requisite to complete the paræmiac, and to restore the correspondence of two anapæstic systems.]	page	135 line	8
1299,300.	—ἄλλων ποινὰς θανάτων ἐπικραίνει.	Accomplishes the punishment for other deaths. <sup>1</sup>	....	135 11
1301.	τίς ποτ' ἂν εὖζαιτο βροτῶν— Who of mortals would ever pray— <sup>2</sup>	....	135	12
1307.	ἀλλὰ βουλευσώμεθ', ἃ *ν πως ἀσφαλῆ βουλευ- ματα. But let us communicate counsels, which may somehow be safe. <sup>3</sup>	....	136	4
1311.	—σὺν νεορρήτῳ ξίφει. With a new-drawn sword. <sup>4</sup>	....	136	9
1316,7.	—οἱ δὲ τῆς μέλλους κλέος πέδοι πατοῦντες οὐ καθεύδουσιν χερί. But they, trampling on the ground the glory of delay, do not sleep, with their hand. <sup>5</sup>	136	15	

<sup>1</sup> H. substitutes θανάτων for ἄγαν, which is omitted in MSS. Ven. and Flor. How much easier to read ἀτῶν, Dorice for ἀτῶν—

<sup>2</sup> H. with Ahrens inserts ποτ' after τίς; and though he confesses that ποτε is seldom found in the second clause of a sentence, yet he has discovered it once in Soph. Trach. 1230.

<sup>3</sup> H. reads with Bernhardt ἃ \*ν πως in lieu of ἂν πως. And so too Paley, with some hesitation. Strange that no Editor should have suggested, εὖ πως—as I did in the Church of England Quarterly Review, vol. 7. p. 105.

<sup>4</sup> So H. with Wellauer. But all words ending in ρυτος are derived from ῥέω, not as H. says, from ἱρύω. Hence for σὺν we must read τοῦν, (i. e. τὸ ἐν) νεορρήντῳ—where νεορρήντῳ is due to Blomf.

<sup>5</sup> Such is the literal translation of the text of H., which I must leave for those to understand, who can. The MSS. and old ed. have οἱ δὲ μελλούσης κλέος.....καθεύδουσιν χερί. But Trypho, quoted by Blomf., and Manuel Moschopol. quoted by H., read τῆς μέλλους χάριν: which H. deems in the Notes to be preferable. Probably Æschylus wrote—

—οἱ δὲ, τῆς μέλλους χάριν,  
πέδον πατοῦντες οὐ καθεύδουσιν Δίκης

i. e. 'but they are not asleep, through the pleasure of delay, while treading down the soil of Justice:' where πέδον Δίκης πατοῦντες is plainly

Line in Greek Text.		Reference to Bohn's Edit.
1319.	τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαι πέρα. It is the part of the doer even to give counsel beyond. <sup>1</sup> .... .... ....page 136 line 17	
1328.	σάφ' εἰδότες χρὴ τῶνδε θυμοῦσθαι πέρι. It is meet for those, who know correctly, to be angry about these matters. <sup>2</sup> .... 136 27	
1330.	ταύτην ἐπαινεῖν παντόθεν πληθύνομαι. I am pressed with a multitude on every side to praise this [opinion] <sup>3</sup> — .... 136 29	
1334-6.	πᾶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἂν φράξειεν ὕψος, κρείσσον ἐκπηδήματος. For every one, while bringing acts of enmity against enemies, who seem to be friends, would make a fence with the nets of cala- mity of a height, superior to a leap out of them. <sup>4</sup> .... .... .... 137 3	
1345.	μεθῆκεν αὐτοῦ κῶλα . . . He let down his limbs forthwith— <sup>5</sup> .... 137 12	

supported by Eum. 527, βωμόν αἰδέσθαι Δίκας, μηδέ νιν, κέρδος ἰδῶν, ἀθέψω ποδὶ λάξ πατήσας.

<sup>1</sup> Here again I cannot understand the text of H., who has adopted Schütz's *πέρα*

<sup>2</sup> H. reads with Ahrens *θυμοῦσθαι* in lieu of *μυθοῦσθαι*. But why the Chorus should allude to their anger here, neither critic has thought proper to tell us. To myself, it seems evident that the dramatist wrote *τῶνδε νοῦν θέσθαι πέρι*, 'to put down our opinion on these matters.'

<sup>3</sup> Such is perhaps the best version of the text; which is not what the author wrote, as it would be easy to show, and not difficult to suggest what he did. H. thus paraphrases—'Undique convenient mihi argumenta, ut hanc sententiam probem.'

<sup>4</sup> H. reads with Bothe, whose name however is omitted, *πᾶς* for *πῶς*, and with Elmsley *ἀρκύστατ' ἂν* in lieu of *ἀρκύστατον*, and *πημονῆς* instead of *πημονήν*, with Auratus and Paley on Pers. 100, neither of whose names are mentioned.

<sup>5</sup> So H. renders *αὐτοῦ*—a meaning that word never bears. Had H. ever been a performer on a stage, as well as a scholar in a study, he would have seen that Æschylus wrote *μεθῆκεν οὕτω κῶλα*—where *οὕτω* indicates the gesture of the actor, showing how the muscles of Agamemnon became relaxed.

Line in Greek Text.	Reference to Bohn's Edit.
1348. οὕτω τὸν αὐτοῦ θυμὸν ὀρυγαίνει πεσών Thus does he in falling vomit out his life. <sup>1</sup> .... page 137 line 14	
1355,6. εἰ δ' ἦν πρέπον τῷδ' ὄστ' ἐπισπένδειν νεκρῷ, τάδ' ἂν δικάως ἦν, ὑπερδίκως μὲν οὖν. But if it were becoming, so as to make a liba- tion over this corpse, this would be just, very just indeed. <sup>2</sup> .... 137 20	
1370,1. ———— δημοθρόους τ' ἀρὰς ἀπέδικες ἀποτόμως; And hast thou cast away in a rejecting manner the curses uttered by the people; <sup>2</sup> 138 6	

<sup>1</sup> H. adopts Schütz's αὐτοῦ for αὐτοῦ, and alters ὀρυγαίνει into ὀρυγάνει, on the authority of a gl. in Hesych. 'Ορυγάνει' ἱερεύεται: where ὀρυγάνει is plainly derived from a faulty reading for ἱρυγ-γάνει.

<sup>2</sup> Such is the literal version of the text of H. I propose to restore the passage as follows;—

Εἰ δ' ἦν πρέπον τι στάγμ' ἐπισπένδειν νεκρῷ,  
τῷδ' οὐ δίκαι' ἦν· οὐδ' ὑπερδίκ', ὥς γ' ἐμοί,  
ῥῶν γε κρατῆρ', ἐς δόμους μολῶν, ὅδε  
ἐπλησ', ἀρύστεις αὐτὸς ἐκπίνει, κακῶν.

Were it becoming on a corpse to pour  
One drop of a libation, upon him  
It were not so; nor to my mind does he  
Unjustly gulp himself of ills the draught,  
Of which the cup, on coming home, he fill'd.

with which may be compared Shakespeare's well-known—

‘—————even-handed Justice  
Commends th' ingredients of the poison'd chalice  
To our own lips.’

With regard to the alterations, and the reasons on which they rest, I must leave the discussion of them to the time (should ever such arrive) when I can complete my still unfinished edition of *Æschylus*.

H. reads ἀποτόμως for ἀπέραμες, and refers to ἀποτόμου λήματος in Eurip. Alc. 992. But there the poet evidently wrote ἐπιτόνου λήματος.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 1382-5. ————— λέγω δὲ σοὶ  
τοιαῦτ' ἀπειλεῖν, ὥς παρὰ σκευασμένης  
ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ  
ἄρχειν.  
And I tell you to make threats of such a  
kind ; since I am prepared on equal terms  
for a person conquering with the hand to  
rule over me.<sup>1</sup> .... page 138 line 18
1396. οὐ μοι φόβον μέλαθρ' ἂν ἐλπίς ἐμπατεῖν  
There is no expectation that fear will walk in  
the house.<sup>2</sup> ....
1400. [After this verse H. has marked the loss  
of another, which he thinks was to this  
effect—*ἀνὴρ, θυγατρός τῆς ἐμῆς φονεὺς, ὅδε*,  
i. e. 'this husband, the murderer of my  
daughter—'] .... 138 33
- 1405,6. ————— ναυτίλοις δὲ σελμάτων  
ἰσοτριβῆς.  
And worn down by the sailors equally with  
the benches [of the ships] .... 139 3
1409. κεῖται φιλήτωρ τῷδ' —  
Lies dear to the heart of this one—<sup>4</sup> .... 139 5
1409. [H. has edited *εὐχῆς* for *εὐνῆς*. But as I  
cannot understand his Greek, I must leave  
it for those, who can, to construe it.] .... 139 7

<sup>1</sup> Such is the literal English version of the text of H., of which his Latin explanation is: ' hoc dicit, jubeo te talia minari, ut me parata impere mibi, qui vicissim me vicerit: '

<sup>2</sup> H. changes *μέλαθρον* into *μέλαθρ' ἂν*—But it was not fear, of which Clytemnestra had any fear, but death; and hence H. should have adopted *φόνον*, 'murder,' suggested by Auratus; who, he says, was the only critic who had felt the least difficulty here.

<sup>3</sup> So H. renders his own *ναυτίλοις δὲ σελμάτων ἰσοτριβῆς*—But *ναυτίλος* is 'a ship,' not 'a sailor.' And hence Casaubon wished to read *ναυτικῶν δὲ σελμάτων*—

<sup>4</sup> So H. explains *φιλήτωρ τῷδ'*—referring to Lobeck's *Paralipom.* p. 217, for other instances of compounds ending in *-ητωρ*: although it appears from Strabo x. p. 484, and Hesych., that *φιλήτωρ* was applied to a man in love, and not to a woman.



Line in Greek Text.		Reference to Bohn's Edit.
1421.	[After this verse H. has marked the supposed loss of five lines and a half. Had he looked into my representation of the whole of these Lyric and Anapaestic Songs, which I published in the Classical Journal, No. 24. p. 346, he would have seen that not a single line has been lost.] .... page 139 line 15	
1427-9.	ἡ πολύμναστον ἐπηνθίσω αἶμ' ἀνιπτον, στᾶσα τότ' ἐν δόμοισιν ἐρίδματος τις ἀνδρὸς οἰζύς Alas! thou heavy pest, the destroyer of a husband, standing then on the house, hast become conspicuous through blood much- mindful, and not to be washed out. <sup>1</sup> .... 139 16	
1435.	ἄξύστατον ἄλγος ἐπραξεν Has effected a pain that cannot stand toge- ther. <sup>2</sup> .... 139 22	
1436-9.	δαίμων, δε ἐμπίτνεις δώμασι καὶ διφυί- οισι, Τανταλίδαισιν, κράτος τ' ἰσόψυχον ἐκ γυναικῶν καρδιόδηκτον ἐμοὶ κρατύνεις O thou demon, thatallest on the house and the sons of Tantalus with their double-branch, and rulest the victory of an equal soul, biting my heart through women, (Helen and Clytemnestra— <sup>3</sup> ) .... 139 24	

<sup>1</sup> Such is the English of the Latin version by H. of his own text, both equally unintelligible—to myself at least; and what is still stranger, the translation does not give even a fair representation of the Greek, which he has concocted out of πολύμναστον ἐπηνθίσω δι' αἶμ' ἀνιπτον ἥ τις ἦν τότ' ἐν δόμοις ἕρις ἐρίδματος ἀνδρὸς οἰζύς. For in the first place he translates the words πολύμναστος actively 'remembering,' which means passively 'much remembered.' Secondly, he renders ἐπηνθίσω 'conspicua,' which, if it meant anything at all, would mean 'thou hast caused thyself to bloom.' But there is, in fact, no such verb as ἐπηνθίσω in the middle voice. Thirdly, αἶμα could not follow ἐπηνθίσω without the preposition διὰ, found in the MSS. Lastly, although ἐρι is compounded with some passive participials, it is not so with δματός.

<sup>2</sup> Such is the literal version of ἀξύστατον, which Paley renders 'incompatible,' without producing a single passage to prove that ἀξύστατος either has, or could have, such a meaning.

<sup>3</sup> Such is the English of the Latin version by H. of his own text,

Line in  
Greek Text.Reference to  
Bohn's Edit.

1440-2. ἐπὶ δὲ σώματος, δίκαν  
κῆρυκος, ἐχθροῦ σταθεῖς ἐκνόμῳ  
ὑμνον ὑμνεῖν ἐπέεχεται  
And standing after the manner of a herald  
upon the body of a foe, she lawlessly boasts  
to hymn a hymn! .... page 140 line 1

1444,5. τὸν τριπάχυντον  
δαίμονα—  
The very fattened demon—2 .... 140 4

1447,8. ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς  
νείρει τρέφεται—  
For by it is blood-licking love brought up in a  
recess—3 .... 140 5

1449,50. ἡ μέγα δώμασι τοῖσδ'  
αἶμονα καὶ βαρύμηνιν αἰνεῖς—  
Greatly dost thou praise [a power] of blood  
and grievously angry with these houses—4 140 8

1466. μηκέτι λεχθῇ δ'  
But let it no longer be said—5 .... 140 21

where he has inserted τ' after κράτος, and thus left the two sentences without a conclusion, and translated καρδιόδηκτον 'cor edentem,' as if δηκτὸς could ever be taken in an active sense, and be followed by the dative ἐμοί.

<sup>1</sup> Such is the literal version of the text of H., who has altered κόρακος, 'a crow,' into κῆρυκος, 'herald,' and added μύσος to supply the defect in the metre.

<sup>2</sup> H. adopts Bamberger's τὸν τριπάχυντον in lieu of τὸν τριπάχυνον: who might have referred to Shakespeare's 'I will feed fat the ancient grudge I bear him.'

<sup>3</sup> So H. understands νείρει, which, he says, is the dative of an old word νείρος, signifying 'a recess:' at least, Lycophron has in v. 896, Κρύψας ἄφαντον ἐν χθονὸς νειροῖς μυχοῖς. But as Lycophon delights rather in words coined at Alexandria than in those which were current at Athens, his νειρός, used as an adjective, could be no authority for introducing νείρει, as a substantive, into a play of Æschylus.

<sup>4</sup> So H. reads instead of ἡ μέγαν οἴκοις τοῖσδε δαίμονα: and renders αἶμονα 'fond of blood,' or 'bloody,' but without stating to what noun αἶμονα is to be referred.

<sup>5</sup> H. alters μηδ' ἐπιλεχθῆς into μηκέτι λεχθῇ δ'—

Line in Greek Text.		Reference to Bohn's Edit.
1472,3.	τόνδ' ἀπέτισεν τελεον νεαροῖς ἐπιθύσας Has paid off this grown person, by sacrificing [him] in addition to the young— <sup>1</sup>	page 140 line 25
1479,60.	ἔποι δὲ καὶ προβαίνων πάχνα κουροβόρῳ παρέξει. And wheresoever it is progressing it shall afford to hoar-frost boys-devouring. <sup>2</sup>	.... 140 28
1489.	[H., who once defended the words—οὗτ' ἀν- ελεύθερον οἶμαι θάνατον τῷδε γενέσθαι, which Seidler was the first to reject as spurious, has subsequently given them up, but with- out stating how they could have come here.]	.... 140 40
1492.	ἄξια δράσας ἄξια πάσχων— After doing worthy acts, worthy acts suf- fering— <sup>3</sup>	.... 141 3
1498.	ἀπάλαμον μέριμναν As to care without skill <sup>4</sup>	.... 141 7

<sup>1</sup> Such is the literal version of words, which H. thus paraphrases—  
'Has paid off this grown person, as an act of revenge for children, by his  
being slaughtered for them.'

<sup>2</sup> Such is the literal version of words, which H. thus paraphrases—  
'and wheresoever it is progressing, it shall exhibit to clotted blood  
boys devouring them,' i. e. 'the flowings of blood that came from the  
same seed:' while he rejects *δικαν*, which Butler proposed to read in lieu  
of *δὲ καὶ*, and some have adopted, and rightly so; for Æschylus wrote,  
as I pointed out thirty-nine years ago, *ὁ παῖς σὲ γὰρ, προβαίνων λάχνα,*  
*κηρι βοράν παρέξει*, i. e. 'for the boy, progressing with the down on his  
chin, will give thee as food for fate'—where there is an evident allusion  
to Orestes.

<sup>3</sup> Such is the literal version of words, which H. says have this meaning  
—'suffering things worthy of worthy doings.' But how Agamemnon's  
doings towards Iphigenia could be called 'worthy,' instead of 'unworthy,'  
as in the common text, H. has not even attempted to show.

<sup>4</sup> H. alters *εὐπάλαμον*, or, as Porson edited, *εὐπάλαμον* into *ἀπά-  
λαμον*—So too I had published in Classical Journal No. 24. p. 347,  
*ἀπάλαμος μεριμνᾶν*—unknown perhaps to H., but without referring, as  
he has done, to Pindar, Ol. I. 95, for an example of the word *ἀπάλαμον*:  
while *ἀπάλαμος μεριμνᾶν* may be compared with *ἀχαλκος ἀσπίδων*, in  
Soph. CEd. T. 185; where see Brannan and Elmsley.

Line in Greek Text.		Reference to Bohn's Edit.
1509,10.	— κτεῖνας' ἄνδρα τὸν αὐτῆς ἀποκωκύσαι ψυχῇ τ'— After killing thine own husband to bewail him, and to perform for his soul— <sup>1</sup> page 141 line 7	
1513.	[H. retains ἐπιτύμβιος αἶνος, considering λάπτω as an intransitive verb; which it never is: and vainly does he refer to Suppl. 531.] .... 141	20
1519.	H. has marked the omission, as he imagined, of a distich, of which the sense was—'nor shall we suffer others to accompany his funeral;' and he renders τῶν ἐξοίκων, the reading of Auratus, 'of the domestics,' referring to Cho. 426, δαίαις ἐν ἐκφοραῖς ἄνευ πολιτῶν ἄνακτ', ἄνευ δὲ πενθημάτων ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.] .... 141	27
1525.	[Although H. retains πόρθμευμ' ἀχέων in the text, yet in the Notes he seems to prefer πόρθμευμα νεκρῶν—without giving any rea- son; nor, had he been asked, could he, I think, have given one.] .... 141	27
1530.	— μίμοντος ἐν θρόνῳ Διὸς Jove remaining on his throne— <sup>2</sup> .... 141	31
1533.	κεκόλληται γένος προσόψει The race is glued to a looking-on— <sup>3</sup> .... 141	34
1534,5.	ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ Thou hast come of a truth upon this oracle— <sup>4</sup> 141	35

<sup>1</sup> H. alters ψυχὴν into ψυχῇ τ'—and unites ψυχῇ to ἐπικραῖναι, to avoid the asyndeton. And so Ahrens had edited before H.

<sup>2</sup> H. adopts θρόνῳ, the correction of Schütz in lieu of χρόνῳ.

<sup>3</sup> Such is the literal version of the unintelligible text of H., who once suggested πρὸς ἑψῆ—a word of his own coining; and after rejecting what was manifestly wrong, he has proposed what is not more correct, προσόψει—rather than admit πρὸς ἄτφ, so happily elicited by Blomfield from προσάψαι.

<sup>4</sup> H. adopts Canter's ἐνέβης for ἐνέβη—But surely the oracle came rather upon Agamemnon, than he upon the oracle; just as in Hamlet, Ophelia went to the water, rather than the water came, as the Gravedigger wanted to prove, to Ophelia. Hence the poet probably wrote, 'Ἐς τόνδ' ἐνέβη.....χρησμός, not χρησμόν.

Line in Greek Text.		Reference to Bohn's Edit.
1542-4.	—————τάσδ' ἀλληλοφόνους μανίας μελάβρων ἀφελούη. After having taken away from the house these phrenzies producing alternate mur- ders <sup>1</sup> .... .. page 142 line 9	
1558.	ἀστοξένια . . . . . And during an act of hospitality for citizens <sup>2</sup>	142 19
1563,4.	ἔκρυπτ' . . . . . ἄσημ' . . . . . He concealed <sup>3</sup> .....without a mark—	.... 142 24
1573,4.	τρίτον γὰρ ὄντα μ' ἐπιδεχ' ἀθλίῳ πατρὶ συνεξελαύνει τυπθὼν ὄντ' ἐν σπαργάνοις For me, being the third in succession, did he drive away, together with my unhappy father, while I was still a little one in swad- dling clothes— <sup>4</sup> .... .. 142 3	
1583.	[After this verse H. has marked the loss of another, which he conceived was to this effect —Τοίγυρ στυγηθεὶς δυσθέοις τολμή- μασιν, i. e. 'Hence hated for thy impious darings.' But here, as in the preceding lyrical portions, there is nothing to be supplied, but only something to be cor- rected.] .... .. 143 13	

<sup>1</sup> H. alters μοι δ' into τάσδ'—

<sup>2</sup> Such I presume, is the meaning H. intended by his ἀστοξένια, which he has made out of αὐτοῦ ξένια—

<sup>3</sup> H., who once thought that some verses had dropped out here, has now suggested after Tyrwhitt, whose name is not mentioned, ἐκρυπτ' in the place of ἔθρυπτ'—adopting likewise Dindorf's ὃ δ', and reading moreover καθημένοις, which, as far as I can discover, is without regimen.

<sup>4</sup> H. alters, not without some hesitation, ἐπὶ δέκ' into ἐπιδεχα—But as ἐπιδεξ, from which he derived ἐπιδεχα, is a word not to be found elsewhere, the restoration of the passage is still left for a more happy critic; since neither Emper, who first objected to ἐπὶ δέκ'—for nothing is known elsewhere of the thirteen children of Thyestes,—nor Ahrens, who felt the full force of the objection, have been able to meet it satisfactorily.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 1588,9. ————— ὥς διδάσκεισθαι βαρὺ  
τὸ τηλικούτῳ σωφρονεῖν εἰρημένον.  
How hard it is to be taught that, which is  
prescribed for a person of such an age, to  
be moderate.<sup>1</sup> .... page 143 line 18
1606. [After this verse H. has marked the loss of a  
line, which he conceived was to this effect,  
ὥστ' ἡύλαβεῖτ' ἄν' νῦν δ' ἐγὼ κρατῶν δόμων,  
ἐκ τῶνδε τοῦδε χρημάτων πειράσσομαι  
ἀρχεῖν πολιτῶν—  
i. e. 'so that he would have been on his  
guard; but now being the master of the  
house, I will endeavour from the property  
of this man to rule over the citizens.' But  
here too nothing has been omitted, only  
something corrupted. .... 144 2
- 1609,10. ————— τόνδε μὴ πειθάνορα  
ζεύξω βαρείαις οὔτι μὴ σειραφόρον  
κριθῶντα πῶλον.  
And this colt, that does not obey a man, I will  
unite to a heavy [yoke], and I will not  
[make him] full of oats, a trace-bearer.<sup>2</sup> .... 144 4
1621. [Here again H. conceives a line has been lost,  
but without venturing even to guess at the  
sense of the missing matter.] .... 144 14
1624. ————— τὴν τύχην αἰρούμεθα  
We choose the fortune.<sup>3</sup> .... 144 21

<sup>1</sup> So H. in lieu of Τὸ.....εἰρημένον. But such a sentence would indicate that the thing to be taught was—τηλικούτῳ σωφρονεῖν, not simply σωφρονεῖν. Hence he should have suggested—ὥς διδάσκεισθαι βαρὺ Τῷ τηλικούτῳ—“σωφρονεῖν δεῖ”—ῥῆμ' ἐμόν—i. e. “how hard it is for a person of such an age to be taught my saying (namely) ‘one must be temperate.’”

<sup>2</sup> Such, I presume, is what H. understood by οὔτι μὴ—for he probably conceived that ζεύξω was to be supplied in the second clause, although it is a negative idea, from the verb in the first clause, although it is a positive one. This however is not the only difficulty. For πειθάνορ could mean only ‘man-persuading,’ not what the sense requires, ‘man-persuaded.’ Moreover, correct language would demand οὐ, not μὴ, before πειθάνορα, while to avoid the asyndeton, one would have expected κοῦ τι μὴ, not οὐ τι μὴ—

<sup>3</sup> H. adopts Auratus' αἰρούμεθα in lieu of ἐρούμεθα.

Line in Greek Text.	Reference to Bohn's Edit.
1626,7. [H. has transposed these two verses, and given <i>πημονῆς ἄλις δ'</i> instead of <i>πημονῆς δ' ἄλις γ'</i> —] .... page 144 line 24	
1627. ἀλλὰ καὶ τὰδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος. But even these are many [so as] to reap a woeful harvest! ... 144 23	
1628. [H. has placed here the verse <i>Σώφρονος</i> — commonly found after <i>πειρωμένους</i> in 1635, and supplied <i>αἰσχος μέγα</i> , i. e. 'a great disgrace,' after <i>κρατοῦντ'</i> ]	
1629. στείχε καὶ σὺ χοὶ γέροντες Go, both you and the old men— <sup>3</sup> ... 144 25	
1630. πρὶν παθεῖν ἔρξαντες ἀρκεῖν χρόν τὰδ', ὥς ἐπρά- ξαμεν. Before you suffer after having done [some- thing]. It is meet for these things to suffice, as we have done. <sup>4</sup> .... 144 26	
1631. εἰ δ' ἔτ' οὐ μόχθων γένοιτο τῶνδ' ἄλις, δεχοί- μεθ' ἂν— But if there is still not enough of these trou- bles, we shall receive— <sup>4</sup> .... 144 27	
1634. [Although, says H., Wakefield's <i>ἀκοντίσαι</i> is not inappropriate, yet <i>ἀπανθίσαι</i> seems to be said correctly; for it means nearly the same as <i>δρέψασθαι</i> . But such is never its meaning; and if it were, 'to pluck a foolish tongue,' would be here perfectly unintel- ligible, where the sense required is, as Wakefield saw, 'to dart out a foolish tongue;' in Greek, <i>ματαίαν γλῶσσαν ἀκον- τίσαι</i> .] .... 144 33	

<sup>1</sup> H. unites *τάδε πολλά ἐστιν*—and understands *ὥστε* before *ἐξα-  
μῆσαι*—

<sup>2</sup> H. adopts *στείχε καὶ σὺ χοὶ γέροντες*—first suggested by Franz.

<sup>3</sup> H. now alters *ἔρξαντες καιρὸν* in MS. Flor. into *ἔρξαντες ἀρχεῖν*  
—and thus rejects his previous suggestion *ἔρξαντ' ἀκαιρα*—

<sup>4</sup> So H. instead of *εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ' ἐχοίμεθ  
ἂν*—observing that *εἰ....οὐ* are here united, not *εἰ....μή*, because *οὐ* is to  
be referred to *ἄλις*, not to *εἰ*—

## THE CHOEPHORI.

Line in Greek Text.		Reference to Bohn's Edit.
3.	[After <i>κατέρχομαι</i> H. conceives a tristich to have dropped out, which he has attempted to supply, as regards the sense, in the manner following:—'I unhappy Orestes, after bringing my foot in secret, where my father was destroyed by violence with the secret craft of a woman's head—'] ....	page 146 line 3
7.	[After <i>πενθητήριον</i> H. has marked a lacuna by asterisks, and then introduced a distich, quoted by the Vatican Scholia on Eurip. <i>Alc.</i> 784.—'For I did not lament, being present, thy fate, O father, nor did I stretch out my hand at the carrying out of thy corpse'.] ....	147 1
13.	..... <i>πῆμα</i> ..... <i>νέον</i> ; Has a new calamity ? <sup>1</sup> ....	147 5
23.	<i>χοᾶν πρόπομπος</i> — A sender-forth of libations— <sup>2</sup> ....	147 13
24, 5.	<i>πρέπει παρῆσι φοίνιος διωγμός</i> <i>δυνχος ἄλοκι νεοτόμῳ</i> . Conspicuous on the cheeks is the blood-shed- ding-force of the nails in a new-cut furrow <sup>3</sup> 147	15

<sup>1</sup> H. adopts *πῆμα* from two MSS. and Rob.

<sup>2</sup> H. in the Notes reads *χοᾶν* with Casaubon, for *χοᾶς*. He should have adopted rather Paley's *χοᾶς προπέμπουσ'*—

<sup>3</sup> H. alters *παρῆς φοινισσαμυγμοῖς* into *παρῆσι φοίνιος διωγμός*—  
But how *διωγμός*, literally 'persecutio,' could be rendered 'cruenta vis,' by H., one cannot understand.



Line in  
Greek Text.

Reference to  
Bohn's Edit.

31. *τορὸς δὲ φοῖτος ὀρθόθριξ*—

A piercing agitation causing the hair to stand  
erect—<sup>1</sup> .... page 147 line 19

63-7. *ῥοπή δ' ἐπισκοπεῖ Δίκας  
ταχεία τοὺς μὲν ἐν φάει,  
τὰ δ' ἐν μεταχμίῳ σκότῳ  
μένει χρονίζοντ' ἀτυχῇ,  
τοὺς δ' ἄκραντος ἔχει νύξ.*

But the sudden balance of Justice looks upon  
some in the light; but the things in twilight  
remain for a time unfortunate; but some  
persons does night not perfected hold.<sup>2</sup> .... 148 6

63-5. — *πόροι τε πάντες ἐκ μιᾶς ὁδοῦ  
διαίνοντες τὸν χερομυστῇ  
φόνον καθαρσίοις ἴοιεν ἂν μάτην*

And all the streams from one road, wetting  
thoroughly a foul hand murder, would with  
purifying [powers] go in vain.<sup>3</sup> .... 148 13

69-70. *δίκαια καὶ μὴ ῥαῖς πρέπον τύχαις βίον  
βία φερομένων αἰνέσαι*—

It is becoming to my misfortunes in life to  
praise [the deeds] just, or not, of those who  
bear themselves with violence—<sup>4</sup> .... 148 18

71. — *δακρύων ὑφειμάτων*

With the sorrows of tears under a cloak<sup>5</sup> .... 149 2

<sup>1</sup> H. reads with Bamberger *φοῖτος* for *φόβος*—

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where he has elicited *χρονίζοντ' ἀτυχῇ* from *χρονίζοντ' ἄχη* in one MS. and *χρονίζοντ' εὐχῇ* in another, and rejected *βρύει*, found after *ἄχη* or *εὐχῇ* in MSS. That the author however did not write, what H. has attributed to him, is shewn by what is generally the best test, an unintelligible literal version.

<sup>3</sup> H. adopts Lachmann's *διαίνοντες* in lieu of *βαίνοντες*, and alters *καθαίροντες ἴοῦσαν ἄτην* into *καθαρσίοις ἴοιεν ἂν μάτην*: where *μάτην* is due to Heath, and *καθαρσίοις* obtained from *καθάρσοι*, of which Bamberger said *καθαίροντες* was the explanation.

<sup>4</sup> Such, I presume, is the sense which H. meant to convey by his text, which he has elicited from *δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίον*—where *πρέπον τύχαις* is due to Schlütz.

<sup>5</sup> H. reads *δακρύων ὑφειμάτων*, and unites *δακρύων πίνθησιν*, in lieu of *δακρύω δ' ὑφ' εἰμάτων*.

Line in Greek Text.	Reference to Bohn's Edit.
84. ἔσθλ' ἀντιδοῦναι . . . . . To give in return good things <sup>1</sup> .... page 149 line 11	
97—100. λόγους ἂν, οἷσπερ ἡδέσω τάφον πατρός, στέγοις ἂν, εἴ τι τῶνδ' ἔχεις ὑπέρτερον, φθέγγου χεύουσα σεμνὰ τοῖσιν εὐφροσιν. The reasons, for which you reverence the tomb of your father, you will conceal, if you have anything of greater moment.....Speak, pouring forth solemn words to the well- disposed. <sup>2</sup> .... 149 22	
112. ἀπλωστὶ φράζουσ' By saying simply— <sup>3</sup> .... 150 12	
115, 16. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω ἄρηξον Ἑρμῇ . . . . . Aid, O Hermes, thou greatest herald of those above and below— <sup>4</sup> .... 150 16	
118. —πατρῶν αἱμάτων ἐπισκόπους— The inspectors of my father's blood— <sup>5</sup> .... 150 18	
121—5. ἄ' γὰρ, χέουσα τάσδε χέρνιβας φθιτοῖς, λέγω, καλοῦσα πατέρ', ἐποικτεῖρειν ἐμέ φίλον τ' Ὀρέστην . . . . . φίλον τ' Ὀρέστην πῶς ἀνάξομεν δόμοις. Which words do I, while pouring out these sacred urn-drops for the dead, pronounce, calling upon our father to pity me and dear Orestes, [and to see that we are conquerors,] and that we may somehow bring back Orestes home. <sup>6</sup> .... 150 20	

<sup>1</sup> H. adopts Elmsley's ἔσθλ' for ἔστ', and, in v. 85, Stanley's δόσιν γε for δόσιν τε.

<sup>2</sup> So H. transposes the order of the verses and the speaker, and supposes the loss of a verse, indicated by asterisks.

<sup>3</sup> H. alters ἀπλῶς τι into ἀπλωστὶ, although he confesses that ἀπλωστὶ is a word not to be found elsewhere.

<sup>4</sup> H. places the verse here, which is commonly found after 159, and inserts ἄρηξον to fill up the sense.

<sup>5</sup> H. adopts Ahrens αἱμάτων for δωμάτων—

<sup>6</sup> H. reads ἄ' γὰρ for κἀγώ, and φθιτοῖς for βοτοῖς in one MS., and βοτοῖς in another; and ἐποικτεῖρον' for ἐποικτερόν τ', and πῶς for πῶς, and conceives that some words have dropped out, answering to those between the brackets.

Line in  
Greek Text.Reference to  
Bohn's Edit.

137. καὶ τοὺς κτανόντας ἀντικατανεῖν δίκη.  
And to kill in return with justice, those who  
killed thee<sup>1</sup> .... page 150 line 33

145-51. ἴετε δάκρυ καναχῆς  
ὀλόμενον ὀλομένῳ  
δεσπότη πρὸς ἔρμα γᾶς  
τόδε κεδνόν<sup>2</sup> κακῶν δ'  
ἀπότροπον ἄγος ἀπεύχετον<sup>3</sup>  
κεχυμένων χοᾶν, κλύε δέ μοι σέβας,  
κλύ', ὦ δεσποτ', ἐξ ἁμαυρᾶς φρενός.  
Send a tear with a shriek, miserable, for the  
miserable lord, at this sacred mound of  
earth; but the pollution from libations  
poured out, to ward off illa, is an abomi-  
nation. Hear, O lord, hear the honors  
[paid to thee] from a darkened mind.<sup>2</sup> .... 151 8

152-8. ὁ το το το το το τοῖ ἀντιστρ.  
ὁ το το το τοῖ ἰδὼ  
τίς δορυσθενῆς ἀνὴρ  
ἀναλυτὴρ δόμων  
Σκυθικά τε χερί παλίντονα  
ἐν ἔργῳ βέλη<sup>4</sup> πιπάλλων Ἄρης  
σχέδια τ' αὐτόκοπα νωμῶν ξίφη;  
Who is the man strong with a spear, the  
deliverer of houses, and hurling, [like] War,  
the arrows [of the bow] bent back by the  
hand in battle, and brandishing swords in  
close quarters, together with their very  
hilts?<sup>3</sup> .... 151 13

175. οὐχ ἥσσον αὖ δακρυτά—  
Not less on the other hand to be wept for—<sup>4</sup> 152 19

<sup>1</sup> H. adopts Scaliger's ἀντικατανεῖν in lieu of ἀντικαταθανεῖν. But Scaliger's reading was, as I can testify, ἀντικατακτανεῖν, found subsequently with a γρ. in MS. Med. In Attic Greek κατακτανεῖν could not be contracted into κατανεῖν.

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where he has altered ἔρμα into ἔρμα, and τόδε κακῶν κεδνῶν τ' into τόδε κεδνόν κακῶν δ', and ἄλγος into ἄγος, and κλύε δέ μοι κλύε σέβας ὦ—

<sup>3</sup> Such is the literal version of the text of H., where he has changed τ' ἐν χερσὶν into τε χερί, and νωμῶν βέλη into νωμῶν ξίφη with Pauw.

<sup>4</sup> H. adopts Emper's αὖ δακρυτά in lieu of εὖ δακρυτά.

Line in Greek Text.		Reference to Bohn's Edit.
183.	[After this verse, H. has marked the loss of another with this sense—'the wife of Ægistheus the doer of shame;' in Greek, 'Ἡ τοῦ μὲν αἰσχυντήρος Αἰγίσθου δάμαρ.] page 152 line 16	
189.	[After 'Ορέστων H. understands οὐκ ἔχω with the Schol., and conceives that Electra is here talking to herself.] .... 152	20
191.	εἰθ' εἶχε φωνὴν ἔμφορον— Would that it had an intelligent voice <sup>1</sup> .... 152	21
193.	ἀλλ' ἦν σαφηνῇ τόνδ' ἀποπτύσαι πλόκον— But it would have been clear <sup>2</sup> for me to reject this lock— .... 152	23
197–201.	[This tetrastich, commonly the continuation of the speech of Electra, is assigned to the Chorus by H. but without his giving any reason for the change.] .... 152	27
204.	[After συνεμπόρου τινός, H. has marked the loss of one or more lines by asterisks.] .... 152	33
220.	ὥς δντ' 'Ορέστην γάρ σ' ἐγὼ προσεννέπω; As being Orestes do I then address thee? <sup>3</sup> .... 153	19
225,6.	—————βόστρυχον τριχός σαντῆς ἀδελφοῦ, συμμετρον τῷ σῶ κάρα. The bunch of the hair of thy brother, corresponding with that on thy head. <sup>4</sup> .... 153	23
228.	[After εἰς δὲ θήρειον γραφήν, 'upon the picture of animals,' H. has marked by asterisks the loss of a line; which, had it been preserved, would have equalized the eleven lines spoken by Orestes with the eleven in the mouth of Electra.] .... 153	30
235.	ὦ τερπνὸν ὄνομα— O name delightful to me— <sup>5</sup> .... 154	3

<sup>1</sup> H. adopts Auratus' ἔμφορον' instead of εὐφορον'—

<sup>2</sup> H. adopts Erfurdt's ἦν σαφηνῇ in lieu of εὖ σαφηνῇ—

<sup>3</sup> H. reads γάρ σ' ἐγὼ προσεννέπω in lieu of τὰδ' ἐγὼ σε προσεννέπω: where προσεννέπω is due to Arnald. But γάρ could not be the fourth word in a sentence.

<sup>4</sup> This verse H. has placed after βόστρυχον τριχός, not, as commonly, after κηδείον τριχός.

<sup>5</sup> H. adopts Valckenaer's ὄνομα for ὄμμα—

Line in Greek Text.		Reference to Bohn's Edit.
252-60.	[These nine verses H. assigns to Electra, to answer to the nine spoken by Orestes.] page 154 line 18	
275.	τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα For the angry feelings of the ill-disposed [coming] from the earth <sup>1</sup> .... 155	3
276.	..... τὰς δ' αἰνῶν νόσους, Praising others as diseases— <sup>2</sup> .... 155	5
281.	[H. has put the verse, commonly read here, after φόβος, in v. 284. So too does Blomf., whose name however is not mentioned. .... 155	8
291.	..... δέχεσθαι δ' οὔτε συλλύειν τινα. And that no one receive him nor sail with him <sup>3</sup> 155	18
302.	[H. prefers in the Notes εἰ δὲ μὴ, τάχ' εἴσομαι, to prevent εἴσεται being taken in a passive sense.] .... 156	3
316.	σκότῳ φάος ἀντίμοιρον A light, having a share opposite to [or 'in return for'] darkness <sup>4</sup> .... 156	12
327-9.	πατέρων τε καὶ τεκόντων γῶος ἑνδικος ματεύει ρόπᾶν, ἀμφιλαφῆς ταραχθεῖς. A just sorrow, excited in abundance, seeks the turn [in the scale] for a father and a mother <sup>5</sup> .... 156	18
330,1.	..... ὃδ' ἐπιτύμβιος θρήνος This lament over thy tomb— <sup>6</sup> .... 156	21

<sup>1</sup> H. adopts Lobeck's μηνίματα in lieu of μελίγματα—

<sup>2</sup> Such is the literal version of the text of H., which I must leave for others to understand, if they can.

<sup>3</sup> So H. adopts Bothe's interpretation of συλλύειν—

<sup>4</sup> H. adopts Erfurdt's ἀντίμοιρον in lieu of ἰσόμοιρον—

<sup>5</sup> Such is the English of the Latin version by H. of his own text; where he has adopted Lachmann's ροπᾶν in lieu of τὸ πᾶν. ταραχθεῖς, literally 'troubled,' could hardly mean 'excited.' But

<sup>6</sup> H. reads δὲ σ' ὃδ' in lieu of τοῖς—for the sake of the metre in the strophé; where is now retained ἀν' ἑκαθεν—although he once suggested ἀγκαθεν, asserting that the optative could be used in a potential sense without ἀν.

Line in Greek Text.		Reference to Bohn's Edit.
346,7. τέκνων τε κελεύθοις κτίσας ἐπιστρεπτόν αἰῶ	After having built up a life to be turned to in the paths of thy children— <sup>1</sup> ....	page 157 line 2
355. βασιλεὺς γὰρ ἦν, ὅφρ' ἔζη	For he was a king, while he lived— <sup>2</sup> ....	157 9
360. μετ' ἄλλω δουρικμητι λαῶ	With another spear-subdued clan— <sup>3</sup> ....	157 14
361,2. παρὰ Σκαμάνδρου πόρον τεθάφθαι πέπρωσο	By the stream of Scamander, thou hadst been fated to be buried— <sup>4</sup> ....	157 15
369. ——— δύνασαι γάρ.	For thou canst— <sup>5</sup> ....	157 21
372,3. ——— τῶν δὲ κρατούντων χέρες οὐχ ὅσαι στυγερῶν γ' ὄντων.	But unholy are the hands of those in power being hateful. <sup>6</sup> ....	157 23
380. ——— τοκεῦσι δ' ὅμως τελοῖτο.	And may it be accomplished equally for parents. <sup>7</sup> ....	157 24
381. ——— γένοιτό μοι ποτε—	Would that it may be at some time for me <sup>8</sup> ....	158 4

<sup>1</sup> So reads H. in lieu of ἐπιστρεπτόν αἰῶνα κτίσας, and refers to Bekker, Anecd. p. 363, 17, Αἰῶ· τὸν αἰῶνα κατ' ἀποκοπὴν Αἰσχύλος εἶπεν—and so too Ahrens, whose name however is not mentioned.

<sup>2</sup> So H. in lieu of ἦς and ἔζης.

<sup>3</sup> H. reads μετ' ἄλλω with Stanl. and δουρικμητι with Blomf.

<sup>4</sup> H. alters τεθαψαι into τεθάφθαι with Ahrens (or rather Abresch), and inserts from conjecture πέπρωσο—But πέπρωσο is a word that never is, for it never could be, found.

<sup>5</sup> H. alters ὀδυνᾶσαι γάρ, found in MSS., to δύνασαι γάρ—which he renders—'For thou mayest.' But the meaning of those words he has failed to unfold.

<sup>6</sup> H. alters τούτων into γ' ὄντων—

<sup>7</sup> H. reads with Boissonade τοκεῦσι δ' ὅμως τελοῖτο in lieu of τελεῖται. But ὅμως means 'however,' not 'equally.'

<sup>8</sup> H. adds from conjecture ποτε after γένοιτο μοι—

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 384-8. ————τί γὰρ κεύθ-  
ω, φρενὸς οἷον ἔμπας  
ποτᾶται πάροιθε πρόρας  
δριμυστάκτου κραδίας,  
θύματος ἔγκοτον, στύγος ;  
For why should I conceal how great a hatred  
of mind, mixed with anger for a sacrifice, is  
fitting entirely before the prow of a heart  
dropping with bitterness ?<sup>1</sup> .... page 158 line 6
394. κλύτε δὲ τὰ χθονίων πρότιμα—  
And hear ye, the honored of those under the  
earth.<sup>2</sup> .... 158 12
401. ————ἱραὶ τεθυμένων  
Ye curses of the sacrificed—<sup>3</sup> ... 158 19
406. οἰκτρὸν τόνδε κλύουσαν οἶκτον.  
On hearing this piteous lament.<sup>4</sup> .... 158 22
- 410-12. ὅταν δ' αὖτ' ἐπαλκὲς ἦτορ  
θάρσῃ, πῆστασεν ἄχος  
πρὸς τὸ φανέν τί μοι καλῶς.  
But when again a valiant heart shall be bold,  
it has displaced a sorrow, by causing some-  
thing to appear well to me.<sup>5</sup> .... 159 1

<sup>1</sup> Such is the literal version of the text of H. ; where he has altered *θεῖον* into *οἷον*, and *δειμῶς ἄκται* in Rob. into *δριμυστάκτου*, and *πάροιθεν δὲ* into *πάροιθε*—

<sup>2</sup> So H. who now prefers *πρότιμα* to *τιτηνὰ*, which he once suggested, in lieu of *τετιμῆναι*, and this too after *τιτηνὰ* had been received by Martin, Bamberger, and Paley, as the very word of Æschylus, or leading the nearest to it.

<sup>3</sup> H. reads *τεθυμένων* for *φθιμένων*—But *τῶν* could not be omitted.

<sup>4</sup> H. inserts from conjecture *οἰκτρὸν* between *κίαρ* and *τόνδε*—

<sup>5</sup> Such I presume is the literal version, which H. would have given of his text ; where he has introduced *ἦτορ* from conjecture after *ἐπαλκὲς*, and altered *θαρρέ* into *θάρσῃ*, and *πρὸς τὸ φανείσθαι μοι* into *πρὸς τὸ φανεῖν τί μοι*—To get however at the presumed sense, it would be requisite to write *πρὸς τοῦ* in lieu of *πρὸς τὸ*—But as even H. confesses the whole passage to be in a desperate state, it would have been perhaps wiser to have left it untouched.

Line in Greek Text.		Reference to Bohn's Edit.
413,4.	τί δ' ἂν πάντες τύχοιμεν; ἢ τὰ περ πάθομεν ἄχα πρὸς γε τῶν τεκομένων; In saying <sup>1</sup> what should we hit [the mark]? Are they not the pangs, <sup>2</sup> which we have suffered from our parents? .... page 159 line 3	
415.	πάρεστι σαίνειν— It is possible to flatter [some acts <sup>3</sup> ] .... 159 3	
418.	ἔκοψα κομμὸν Ἄριον I struck an Arian strain— <sup>4</sup> .... 159 7	
418,9.	ἐν τε Κισσίας νόμοις ἡλεμιστρίας— And with the measures of a Cissian woman lament-pouring <sup>5</sup> .... 159 7	
420.	ἄδην ἰδεῖν To see in abundance— <sup>6</sup> .... 159 8	
439.	ἔχεις πατρῶον κόρον— Thou hast <sup>7</sup> [or 'hearest'] thy father's death .... 160 4	
441.	μυχῷ δ' ἄφερκτος Confined in a recess— <sup>8</sup> .... 160 6	
443.	χέουσα πολύδακρυ γόνυ— Pouring forth a moaning with many tears <sup>9</sup> .... 160 8	
444.	[H. has marked by asterisks the loss of some words between ἀκούων and ἐν φρέσιν; and in the Notes asserts that, although it cannot be stated exactly what has dropped out, the	

<sup>1 2</sup> H. adopts τί δ' ἂν πάντες, suggested by Bothe and Bamberger, in lieu of τί δ' ἂν πάντες, and ἄχα, for ἄχθεα, with Lachmann.

<sup>3</sup> So probably H. understood Πάρεστι σαίνειν, by mentally supplying τὰ μὲν in the first clause, from τὰ δὲ in the second.

<sup>4</sup> H. alters ἔκοψε into ἔκοψ', and Ἄρειον into Ἄριον—where 'Arius,' he says, alludes to the people called Arii, who were related to the Medes.

<sup>5</sup> H. corrects πολεμιστρίας into ἡλεμιστρίας on the authority of Hesych. ἡλεμιστρίας θρηνητρίας.

<sup>6</sup> H. reads πολυπλάνητ' ἄδην with Bamberger, in lieu of πολυπά-  
λαγκτα δ' ἦν in Turneb.

<sup>7</sup> H. alters λέγεις into ἔχεις—

<sup>8</sup> H. adopts Stanley's μυχῷ for μυχού—

<sup>9</sup> H. adopts Dobree's χέουσα in lieu of χαίρουσα—



Line in  
Greek Text.

Reference to  
Bohn's Edit.

whole verse was perhaps to this effect :—  
'Hearing of the insulting acts done by these  
parties, in your thoughts—']

455. Ἄρης Ἀρεὶ ξυμβαλεῖ  
War shall conflict with war—' .... page 160 line 20

475,6. καὶ γὰρ, πᾶτερ τοιῶνδε σοῦ χρεῖαν ἔχω  
τυχεῖν, μέγαν προσθείσαν Αἰγίσθω φθόρον—  
I have a need of meeting with such things  
from thee, O father, that after having placed  
a great destruction upon Ægistheus—' .... 161 7

492. ἢ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν.  
Or grant them in return to receive equal  
layings—hold ?' .... 161 29

497 and foll. [H. thus arranges the speeches :—  
497 OR. 498 EL. 499 OR. 502 EL.  
505 CH. 508 OR., and reads Αὐτὸς δὲ σώζει  
in lieu of Αὐτὸς δὲ σώζει, and, placing Τίμημα  
before, instead of after, Καὶ μὴν, he changes  
ἀμόμφητον δὲ τινα τὸν into ἀμεμφῇ τὸν δ'  
ἐτεινάτην—] .... 162 7

524. [H. after Abresch assigns this verse to OR.] .... 162 29

525. αὐτὴ προσέσχε μαστὸν ἐν γ' ὀνειράτι  
She gave herself the breast at least in a  
dream,<sup>4</sup> .... 162 30

546. [H. thus arranges the speeches :—  
CH. So may it be ; but explain the rest to  
thy friends.  
OR. The story is a simple one. I tell this  
person to go within, and others to  
do one thing, and others not to do  
anything at all.] .... 163 20

<sup>1</sup> H. adopts Pauw's ξυμβαλεῖ for ξυμβάλλει.

<sup>2</sup> H. alters τοιάνδε σου φygεῖν in Turneb. into τοιῶνδε σου....τυχεῖν  
—and substitutes his own φθόρον for μόρον, the supplement of Canter.

<sup>3</sup> H. adopts Musgrave's λαβὰς for βλαβὰς ; who refers to Plato in  
Phædr. p. 236. B. εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας ; and Rep. vii.  
p. 544. B., from whence it appears that λαβή was applied to the laying-  
hold of each other by wrestlers, when they were on the ground.

<sup>4</sup> H. reads ἐν γ' ὀνειράτι in lieu of ἐν τ'—

Idem in  
Greek Text.

Reference to  
Bohn's Edit.

563,4. τί δὴ πύλαισι τὸν ἰκέτην ἀπείργεται  
Αἴγισθος; εἶπερ

Why does Ægistheus bar out the suppliant at  
the gates? especially if—<sup>1</sup> .... page 163 line 35

567,8. ἦ καὶ μολὼν ἔπειτά μοι κατὰ στόμα  
ἀρεῖ, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ

Or even after arriving he shall then, know  
thou clearly, lift up his mouth before me,  
and cast down his eyes—<sup>2</sup> .... 164 1

581,6. ποντίαι τ' ἀγκάλαι  
κνωδάλων ἀνταίων  
βρύουσι· πλάθουσι καὶ πεδαίχμοι  
λαμπάδες πεδάοροι  
πταναὶ δὲ καὶ πεδαβάμον' ἀπ' ἀνεμοέντων  
αἰγίδων φράσαι κότον.

And the arms of the sea flourish with hostile  
monsters; and the lights in mid air are  
plentiful in the space between combatants;  
and things flying and walking on foot  
have spoken of the anger from windy hurri-  
cane—<sup>3</sup> .... 164 18

<sup>1</sup> H. reads ἀπείργεται Αἴγισθος, with MS. Med. But ἀπείργεται is never found in an active sense. Ald. and Turn. more correctly, ἀπείργετε, Αἴγισθος εἶπερ—

<sup>2</sup> Such is Bamberger's version of his own text—κατὰ στόμα ἀρεῖ—adopted by H. in lieu of ἔρει—But correct Greek and common sense would require rather—ἔπειτ' ἐμοὶ γ' ἀνὰ στόμα ἀρεῖ—for thus ἀναρεῖ would be properly opposed to καταβαλεῖ—

<sup>3</sup> Such is the literal translation of the text of H.; where he has altered βροτοῖσι into βρύουσι, of which, as being, he asserts, the under-written gloss, he has rejected βλαστοῦσι, and changed πεδαβάμονα κἀνεμοέντων into πεδαβάμον' ἀπ' ἀνεμοέντων—observing that the masculine ἀνεμοέντων, joined to the feminine αἰγίδων, ought not to excite the least suspicion. But as he has failed to show the syntax in φράσαι, I have translated, as if he meant to write φράσαν, i. e. ἔφρασαν. He might however have intended to take φράσαι, the infinitive, in the sense of the imperative. The latter part of these alterations was first proposed in his Dissertat. de different. Pros. et Pcet. Orat. p. 33; but its meaning even Wellauer said he could not comprehend.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 587-92. ἀλλ' ὑπέρτολμον ἀνδρ-  
ὸς φρόνημα τίς λόγῳ  
καὶ γυναικῶν φράσει  
τλημόνων παντόλμοις  
ἔρωτας ἅταισι συννόμους βροτῶν,  
συζύγους θ' ὁμαυλίας ;  
But who will tell in a speech the overdaring  
thoughts of a man, and the loves of bold  
women, and their cohabitations under a yoke,  
the fellow-livers with very daring calamities  
to mortals<sup>1</sup> .... page 164 line 22
- 593,4. θηλυκρατὴς ἀπέρωτος ἔρως πάρα νείκα  
κνωδάλων τε καὶ βροτῶν.  
The love, that rules in females, is present  
unlovely in a contest, in the case of monsters  
and mortals<sup>2</sup> .... 164 24
- 595-8. ἴστω δ' οὐτις οὐχ ὑπόπτερος  
φροντίσιν, τὰν δαείσ' ὁ παιδολύμ-  
ας τάλαινα Θεστιᾶς μήσατο,  
πυρδαῆτιν πρόνοιαν—  
Let him, who is not with flighty thoughts, know  
the fire-burning plan, which the wretched  
child-destroying daughter of Thestis knew  
and contrived—<sup>3</sup> .... 164 26
604. ἄλλον δ' ἐστὶν ἐν λόγοις στυγεῖν  
Another there is in stories to hate—<sup>4</sup> .... 165 1
605. ———— ἐχθρῶν ὑπαὶ  
Induced by foes—<sup>5</sup> .... 165 2

<sup>1</sup> Such is the literal version of the text of H. ; where he has altered λέγοι into λόγῳ, and φρεσὶν into φράσει, and adopted from one MS. παντόλμοις instead of παντόλμους, and rejected καὶ after τλημόνων on conjecture. And he has thus given up the notion he once promulgated, even after it had been adopted by his admirers, that τίς λέγοι could be united without ἄν.

<sup>2</sup> Such, I presume, is the version of the text of H. ; where he has altered, with Victorius, ἀπέρωπος into ἀπέρωτος, and παρανικᾶ into πάρα νείκα.

<sup>3</sup> Such is the version of the text of H. ; where he has altered δαείσ' τὰν into τὰν δαείσ', and πυρδαῆ τινα into πυρδαῆτιν—

<sup>4</sup> H. alters δὴ τιν' into δ' ἔστιν, as he had suggested at Soph. Oed. R. 688 ; and adopts Canter's ἄλλαν for ἀλλὰ—

<sup>5</sup> So H. in the text ; but in the Notes observes that Porson's ὑπερ for ὑπαὶ is very apt.



THE CHOEPHORI.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 614-8. *ἄκαιρος δ' δ.....σέβων*  
Unseasonable is the person reverencing<sup>1</sup> page 165 line 8
619. *ἐπ' ἀνδρὶ δάοις ἐπικλύτῳ*  
Against a man renowned amongst foes—<sup>2</sup> .... 165 10
- 622,3. — *γοῦται δὲ γὰ πάθος κατὰ-  
πτυστον*  
And the land moans for a suffering object of  
abomination<sup>3</sup> .... 165 14
- 623,4. — *ἤκασεν δέ τις  
τὸ δεινὸν ἂν Λημνίοισι πῆμασιν*  
And a person would assimilate the dreadful  
thing to the calamities at Lemnos.<sup>4</sup> .... 164 15
- 631-3. — *τὸ μὴ θέμις γάρ, οὐ  
λάξ πέδοι πατούμενον, τὸ πᾶν Διὸς  
σέβας παρεκβαντὸς οὐ θεμιστῶς.*  
For that which is not lawful, being not trod-  
den on the ground [is the act] of a person,  
who has transgressed not lawfully the whole  
respect due to Zeus.<sup>5</sup> .... 165 21
- 636-8. *τέκνον δ' ἐπεισφέρει δόμοισιν, ἐκ δ'  
αἱμάτων παλαιτέρων τίνει μύσος  
χρόνῳ κλυτὰ βυσσόφρων Ἑρινύς.*  
And it brings a child to houses; and the  
deep-thinking Erinnyes, time-honoured, pays  
the pollution [arising] from more ancient  
blood.<sup>6</sup> .... 165 25

<sup>1</sup> H. alters *ἀκαίρως δὲ.....σέβας* into *ἄκαιρος δ' δ.....σέβων*—

<sup>2</sup> So H. substitutes *ἐπικλύτῳ* for *ἐπικότῳ*, and refers to Apollon. Rh. II. 236: *Εἰ δὲ ἰγὼν ὁ πρὶν ποτ' ἐπικλυτος ἀνδράσι Φινεὺς Ὀλβῳ μαντοσύνη τε*—

<sup>3</sup> H. alters *γοῦται δὲ δὴ ποθεῖ* into *γοῦται δὲ γὰ πάθος*—and takes *γοῦται* in an active sense, which would be inadmissible in correct Greek.

<sup>4</sup> H. adopts Portus' *ἂν* for *αὐ*—

<sup>5</sup> Such is the literal version of the text of H. ; out of which the reader is left to make what sense he can. That it was not very intelligible to H. himself, is shewn by his abridged representation of the passage.—'The wickedness of that person, who has impiously violated the reverence due to Jupiter, is not neglected.' But how such a meaning can be extracted from the words of the text, I am at a loss to discover.

<sup>6</sup> Here again the reader is left to make what sense he can out of this literal version of the text of H., where he has adopted Müller's *ἐκ δ'*—Canter's *αἱμάτων*, and *τίνει*, in Turneb.

Line in Greek Text.		Reference to Bohn's Edit.
642,3.	τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, εἴπερ φιλόξεν' ἐστίν, Αἰγίσθου βίαν. I make this third call for the coming-out of the might of Ægistheus from the house, if indeed it is friendly to strangers. <sup>1</sup>	page 166 line 3
650.	γυνή στέγαρχος . . . A female the ruler of the roof* ....	166 12
651.	αἰδώς γὰρ ἐν λέσχαισιν For modesty in places of public resort* ....	166 14
657.	—δικαίων τ' ὀμπνίων παρουσία And the presence of food for just per- sons <sup>4</sup> ....	166 20
677.	οἳ γὰρ κατ' ἄκρας, ἐκπαθῶς πορθοῦμεθα. Woe! woe! we are destroyed utterly without suffering. <sup>5</sup> ....	167 6
680.	[H. transposes this verse after v. 682, and reads ἀποψιλοῖ, 'he strips me naked,' instead of ἀποψιλοῖς, 'thou strippest me naked.]	
684,5.	σὺν δ', ἥπερ ἐν δόμοισι βακχείας ζαλῆς λατρός ἐλπίς ἦν, παρούσαν ἐγγράφει. And at the same time he (Orestes) writes down as present the hope, which was the cure for the storm of drunken passion. <sup>6</sup> ....	167 13

<sup>1</sup> H. adopts Bamberger's reading and interpretation. But such a sense cannot be fairly elicited from the Greek. For καλῶ could not be thus united, as Bamberger fancies it could, to the two accusatives, ἐκπέραμα and βίαν.

<sup>2</sup> H. adopts Bamberger's στέγαρχος in lieu of τόπαρχος in MSS.

<sup>3</sup> H. adopts Emper's λέσχαισιν for λεχθείσιν—

<sup>4</sup> H. alters ὀμμάτων into ὀμπνίων, referring to Hesych. "Ὀμπνη-τροφή" Ὀμπνια τὰ ζωτικά. Ὀμπνία καρποφόρος τροφή.

<sup>5</sup> H. reads ἐκπαθῶς in lieu of ἐν πασ' ὡς in MSS., and ἐνθάδ' ὡς in Turn., and remarks that ἐκπαθῶς, which elsewhere means 'out of suffering,' as shewn by Suidas in Ἐκπαθεῖς, here means 'immediately.'

<sup>6</sup> Such is the English of the Latin version by H. of his own text; where he has altered νῦν into σὺν, and adopted Emper's ζάλης for καλῆς: while he attempts to explain the passage thus altered, by saying—'He (Orestes) shews the hope to be present; since he is present himself, although reduced to ashes.'



Line in  
Greek Text.

Reference to  
Bohn's Edit.

699. *ὀπισθόπουν τε τοῦδε καὶ ξυνέμπορον.*

Both the follower of this person and partner  
of his path<sup>1</sup> .... .... page 167 line 28

714. [H. rejects here *τὸν χθόνιον* : but in Opusc. I.  
p. 115, *τὸν νύχιον* : whom Paley has followed,  
but without mentioning Hermann's name.] 168 6

716. [After this verse H. marks the absence of  
another, which he has given in the Notes—  
*Οἴκοισι πένθος θείς νέοις ἀγγέλαισιν*, obtained  
from the words of the Scholiast—*ἀντὶ τοῦ*  
*πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας*—  
and he thus renders this supplement, after  
reading *τυχεῖν κακὸν* in lieu of *τεύχειν κακόν*,  
'This stranger seems to have excited sorrow  
in the house by their tidings.]

725. *θεοσκυθρωπὸν ἐντὸς ὀμμάτων γέλων*  
*κείθουσ'.*

Concealing a smile of adopted sadness within  
her eyes<sup>2</sup> .... .... 168 17

738. [In defence of the irregular construction  
that led Dindorf to suspect a lacuna here,  
H. has written a note, which even his  
admirers, with the exception of Bam-  
berger, will probably think might have been  
omitted.] .... .... 168 28

759, 60. *ἀλλ' αὐτὸν ἐλθεῖν, ὥς ἀδειμάντως κλύη,*  
*ἄνωχθ' ὅσον τάχιστα γ' εὐδούσῃ φρενί.*

Order him to come as quickly as possible with  
a sleeping mind, that he may fearlessly hear<sup>3</sup> 169 13

760. *ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος.*

For in the case of a messenger a concealed  
speech is made straight.<sup>4</sup> .... .... 169 15

<sup>1</sup> H. adopts Pauw's *ὀπισθόπουν...ξυνέμπορον*, and changes *δὲ τόνδε*  
into *τε τοῦδε*—

<sup>2</sup> H. adopts Erfurdt's *θεοσκυθρωπὸν* in lieu of *θέτο σκυθρωπὸν*—  
But *θεοσκυθρωπός* is scarcely a good Greek compound.

<sup>3</sup> H. changes *γαθούσῃ* into *γ' εὐδούσῃ*, referring to *εὐδούσῃ φρενί* in  
Soph. *Tympanistr.* Fr.

<sup>4</sup> H. retains *κρυπτός*, furnished by the Scholiast in the Leipzig MS. of

Line in Greek Text.		Reference to Bohn's Edit.
772-4.	<p>δοῖς τύχας εὖ τυχεῖν  κυρίως τὰ σώφρον' εὖ  μαιομένοις ἔχειν</p> <p>Grant that events may turn out well to those  seeking that temperate matters may be  decidedly well.<sup>1</sup> .... page 170 line 1</p>	
775,6.	<p>καθ' δίκαν πᾶν ἔπος  ἔλακον—</p> <p>According to Justice, I have spoken every  word<sup>2</sup> .... 170 3</p>	
775-7.	<p>πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν μελάβρων Ζεῦ</p> <p>Place, O Zeus, him within the house before  his foes<sup>3</sup> .... 170 4</p>	
781-7.	<p>ἴσχε δ' ἀνδρὸς φίλου πῶλον εὖν-  ιν (υγέντ' ἐν ἄρμασιν  πημάτων, ἐν δρόμῳ  προστιθεῖς μέτρον, τίν' αὖ  σωζόμενον ῥυθμόν  τοῦτ' ἰδεῖν γάπεδον  ὀνομένων βημάτων δρεγμα.</p> <p>Support thou the orphan colt (offspring) of a  beloved man, yoked to the car of calamity;  and place thou a limit to his race, so that  this soil may see again that the endeavour  of his paces may, as they cease, preserve  some measure<sup>4</sup> .... 170 8</p>	

Homer, *Il.* xv. 207, and rejects *κυπτός*, found in the Venice MS. according to Villoison, and adopted by Blomf.

<sup>1</sup> So H., where εὖ τυχεῖν is due to Bamberger, in lieu of δοῖς τύχας δέ μου τυχεῖν κυρίως τὰ σώφροσιν εὖ μαιομένοις ἰδεῖν.

<sup>2</sup> H. reads καθ' δίκαν πᾶν in lieu of διὰ δικᾶσαι in MSS., where πᾶν is due to Pauw. But καθ' δίκαν is an Æolism, never found in Tragic Greek at Athens; although it is in the Comic fragments of the Doric Epicharmus.

<sup>3</sup> H. adopts Seidler's τὸν ἔσωθεν in lieu of τῶν ἔσω—

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has adopted Pauw's ἴσχε for ἴσθι—and altered τις ἀν into τίν' αὖ—and δάπτειν into γάπεδον. To myself the Greek and the version are equally unintelligible.

Line in Greek Text.		Reference to Bohn's Edit.
788-90.	οἱ τ' ἔσω δωμάτων πλουτογαθῇ μυχὸν ἐνίζετε, κλύτε, σύμφρονες θεοί. Ye too, who sit in the recess rejoicing in wealth within the house, hear, ye gods, who think with us. <sup>1</sup> .... vage 170 line 11	
791,2.	ἄγετε, τῶν πάλαι λύσασθ' αἷμα προσφάτοις δίκαις Come, absolve by new acts of justice the blood of those of former times— <sup>2</sup> .... 170 12	
793.	[After δίκαις H. has marked the loss of a line by asterisks.]	
795,6.	τὸ δὲ καλῶς κτίμενον ὦ μέγα ναίων στόμιον O thou that dwellest in the well-built large [cavern's] mouth— <sup>3</sup> .... 170 15	
796-8.	—εὖ δὲ ἀνέδην δέμον ἀνδρὸς καὶ νιν ἰδεῖν φίλοις ῥήμασιν ἐκ δνοφερῶς καλίπτρας. Grant that the house of the man and himself may freely see with friendly eyes out of the dark veil <sup>4</sup> .... 170 16	
799-801.	ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος πρᾶξιν οὐρίαν θέλων And may the son of Maia, bearing down very much, assist justly, wishing an action with a favourable wind. <sup>5</sup> .... 170 19	

<sup>1</sup> H. adopts Seidler's ἐνίζετε in preference to his own ὀρίζετε, in lieu of νομίζετε—

<sup>2</sup> H. omits with Canter πεπραγμένων after τῶν πάλαι—

<sup>3</sup> H. adopts Bamberger's κτίμενον for κτάμενον—which I first proposed in the Classical Journal No. 13, p. 168.

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has altered ἀνδεῖν into ἀνέδην—of which he says, that both ἐλευθερίως and λαμπρῶς are glosses, that have crept into the text.

<sup>5</sup> Such is the literal and to myself unintelligible version of the text of H.; where he now retains ἐπιφορώτατος, which he formerly altered into ἐπιθορώτατος.



Line in  
Greek Text.

Reference to  
Bohn's Edit.

- 802-5. τὰ δ' ἄλα' ἀμφανεῖ  
 χρήζων ἄσκοπον δ' ἔπος λέγων  
 νύκτα πρό τ' ὀμμάτων σκότον φέρει,  
 καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.  
 He, who gave the oracle, will shew forth what  
 was dark ; but, by speaking a word not to  
 be seen through, he brings a night and  
 darkness before the eyes, and during the  
 day he is not more clear.<sup>1</sup> .... page 170 line 20
806. καὶ τότε ᾗδῃ, τότε πλοῦτον οἶσομεν  
 And then now, then, we shall bring wealth<sup>2</sup> 171
- 809,10. ἅμα δὲ κρεκτὸν γοατὰν νόμον  
 θήσομεν πόλει  
 And at the same time we shall place in the  
 city a strain struck on the lyre-string, by  
 persons lamenting<sup>3</sup> .... 171 1
- 810,11. ———— τὰ δ' εὖ  
 ἔχοντ' ἐμὸν κέρδος αὖξει τόδ'—  
 But affairs, by turning out well, increase this  
 my gain.<sup>4</sup> .... 171 4
- 813,16. σὺ δὲ θαρσῶν, ὅταν ἦκη μέρος ἔργων,  
 ἐπαίσας τε θροοῦσαν  
 πρὸς σέ—τέκνον—πατρός  
 περαίνειν ἐπιμομφον αὐδάν.  
 And do thou boldly, when shall come [thy]  
 share in deeds, having heard her cry out to  
 thee—'My child'—bring to a finish the  
 inculcating voice of thy father<sup>5</sup> .... 171 7

<sup>1</sup> Such, I presume, is what H. meant by his refiction of the text; where, in lieu of πολλά δ' ἄλλα φανεῖ χρήζων κρυπτά—he reads τὰ δ' ἄλα' ἀμφανεῖ χρήζων—and says that κρυπτά has crept into the text from the Schol. τὰ δὲ κρυπτά νῦν φανερώσει. But if the sense is what I have supposed, correct Greek would require χρήσας: and hence, perhaps, χρήζων must be rendered 'if he wishes it—'

<sup>2</sup> Such is the literal version of the text of H.; where he has supplied οἶσομαι from conjecture, and elicited τότε ᾗδῃ from τότε δῆ—without observing that τότε ᾗδῃ is Blomfield's suggestion, and still less, that τότε ᾗδῃ is incorrect Greek, and that τότε could not be repeated after τότε ᾗδῃ.

<sup>3</sup> Such is the version of the text of H., which he has given in lieu of ὁμοῦ κρεκτὸν γοητῶν νόμον μεθήσομεν πόλει: where δὲ is due to Blomf.

<sup>4</sup> H. alters τὰ ἐμὸν ἐμὸν κέρδος αἰξεται τόδε into τὰ δ' εὖ ἔχοντ' ἐμὸν κέρδος αὖξει τόδ'—answering to the Scholiast's explanation, τὰ καλῶς ἀποβαίνοντα τὸ ἐμὸν κέρδος ἐστίν.

<sup>5</sup> Such is the text of H., which he has substituted in lieu of ἐπαύσας

Line in Greek Text.		Reference to Bohn's Edit.
819,20.	τοῖς τ' ἄνω πρόπρασσ' ἰὼν χάριτας ὀργᾶς λυγρᾶς . And in behalf of those above go and perform the favour of a harsh passion <sup>1</sup> ....	page 171 line 10
820,21.	φοινίαν ἄγαν τιθεῖς Placing within thee an indignation [boiling with blood <sup>2</sup> ] ....	171 12
823.	[After this verse H. marks the loss of another, but without even attempting to shew what was wanting for the sense.] ....	171 13
828.	γένοιτ' ἂν ἄχθος δειματοσταγές— Would be a fear-dripping burden— <sup>3</sup> ....	171 18
842.	καπιθεάζουσ' And calling upon the gods <sup>4</sup> ....	172 2
850.	[After this verse H. notices the loss of another, in Greek πλοῦτόν τε δόμων, i. e. 'and the wealth of houses.'] ....	172 8
862.	δεσπότην πεπληγμένον Of my master, who has been struck <sup>5</sup> ....	172 19
870.	ποῖ Κλυταιμνήστρα ; Whither [is gone] Clytemnestra ? <sup>6</sup> ....	172 26
871.	ἐπὶ ξυροῦ πέλας Near to the edge— <sup>7</sup> ....	172 27
872.	πρὸς δίκης πεπληγμένης. Struck justly <sup>8</sup> ....	172 27

πατὴρ ἔργῳ θροοῖσα πρὸς σέ, τέκνον, πατὴρ αὐδάν και περαίων  
ἐπίμομφαν ἄταν, in MS. Med.

<sup>1</sup> Such is the text of H., where χάριτας is due to Schütz, and λυγρᾶς to Blomf. in lieu of τοῖς τ' ἄνωθεν προπράσσω χάριτος ὀργᾶς λυγρᾶς.

<sup>2</sup> H. alters ἄταν into ἄγαν—

<sup>3</sup> H. retains δειματοσταγές—

<sup>4</sup> H. adopts Schütz's καπιθεάζουσ' in lieu of κάπιθοαζουσ

<sup>5</sup> H. adopts Schütz's πεπληγμένον instead of τελουμένον—

<sup>6</sup> H. retains ποῖ against Elmsley's ποῦ—

<sup>7</sup> So H. in the text; but in the Notes he prefers ἐπιξήνου πέλας, 'near to the butcher's block,' as suggested by Abresch; who refers to Ag. 1236.

<sup>8</sup> So H. reads partly with MS. Med., instead of πρὸς δίκην πεπληγμένης in Turneb. But most assuredly a domestic servant of Ægistheus would never have said that the neck of Clytemnestra had been struck justly.

Line in Greek Text.	Reference to Bohn's Edit.
891. —————καὶ παραινεῖς μοι καλῶς. And thou admonishest me well. <sup>1</sup> .... page 173 line 16	
906. ἀλλ' εἴφ' ὁμοίως . . . But state equally— <sup>2</sup> .... 173 40	
932. —————καὶ κτεάνων τριβᾶς ἵπαι δυοῖν λύσιν μiasτόρουν And a release from the wasting of chattels by two polluters <sup>3</sup> .... 175 1	
936,7. ἔθιγε δ' ἐν μάχῃ χερὸς ἐτήτυμος Διὸς κόρα— And the true daughter of Zeus hath touched a hand in battle— <sup>4</sup> .... 175 4	
942,3. ἀγνὸν ἔχων μυχὸν χθονὸς ὁ Πύθιος μεσομφάλοις θεὸς παρ' ἐσχάrais Holding the great recess of the earth, the Pythian god at the hearths of the mid- navels— <sup>5</sup> .... 175 7	
943. [After the Supplement, mentioned in the last Note, H. has marked the loss of the rest of the first Antistrophé, and the commence- ment of the second Strophé.] .... 175 7	
945. [H., who once attempted out of ἐπ' ὄχθει ἄξεν ἀδόλως δολίας to elicit ἐπαξίως δολία, and subsequently ἐπ' ἐχθροφένους δόλοισιν δόλια, and more recently ἐπ' ἐχθρόφρον' ἔταξεν, ἃ δόλια σε δολίαν, has confessed, at last, his inability to make anything satisfactory out of ἐπ' ὄχθει ἄξεν—and has retained merely ἃ δόλια σε δολίαν—and χρονισθεῖσαν, got out of Pauw's χρονισθεῖσά γ'—] .... 175 9	

<sup>1</sup> So H. in the text; but in the Notes he prefers his own παρήνεσας καλῶς.

<sup>2</sup> H. reads ἀλλ' εἴφ'—instead of μὴ ἀλλ' εἴφ'—How easy was it for him to read Μὴ ἀλειφ'—‘Do not daub out—’

<sup>3</sup> H. introduces from conjecture λύσιν between δυοῖν and μiasτόρουν—

<sup>4</sup> H. adopts Pauw's δ' ἐν μάχῃ; and in the Notes prefers Scaliger's ἐτητύμως to ἐτήτυμος.

<sup>5</sup> H. refers to this place the fragment, as he imagined, of Æschylus, preserved by Marius Plotius, p. 2645: ὁ Πύθιος μεσομφάλοις θεὸς παρ' ἐσχάrais.

Line in  
Greek Text.

Reference to  
Bohn's Edit.

952,3. κρατείτω δ' ἔπος τὸ θεῖον τὸ μή μ'  
ὑπουργεῖν κακοῖς.

Let the divine word rule—"Do not assist the  
wicked."<sup>1</sup> .... page 175 line 10

956. μέγα τ' ἀφῆρέθην ψάλλον οἰκετῶν.

I have taken away a great manacle of the  
domestics.<sup>2</sup> .... 175 12

957. ἀναγε μάν, δόμοι.

Rise up, ye houses.<sup>3</sup> .... 175 13

957,8. ————— πολὺν ἄγαν χρόνον  
χαμαιπετεῖς ἔκεισθ' αἰεὶ.

For a very long time ye have lain for ever  
fallen upon the ground.<sup>4</sup> .... 175 14

963-5. τύχα δ' εὐπροσωποκοίτα τὸ πᾶν  
ιδεῖν θρενμένοις  
μέτοικοι δύμων πεσοῦνται πάλιν.

And with a fortune, that has a good-looking  
bed, [it is possible] for those, who lament, to  
see all the foreign settlers in the house  
shall fall again.<sup>5</sup> .... 175 18

<sup>1</sup> H. alters κρατεῖται δὲ πως into κρατείτω δ' ἔπος—and rejects παρά before τὸ μή—as if it had dropped from the clouds, to use the language his son-in-law, Fritzsche.

<sup>2</sup> H. reads μέγα with Porson and οἰκετῶν with Franz, in lieu of μέγαν and οἰκων.

<sup>3</sup> H. alters ἀναγεμάν δόμοις into ἀναγε μάν δόμοι.—But how the singular ἀναγε is to agree with the plural δόμοι, H. has neglected to shew.

<sup>4</sup> H. changes χαμαιπετεῖς κείσθ' in MSS. into χαμαιπετεῖς ἔκεισθ'—where χαμαιπετεῖς is due to Wellauer, and ἔκεισθ' to Bamberger, as it seems.

<sup>5</sup> Such is the literal and to myself unintelligible version of the text of H., of which he has given this Latin representation—translation it is not—'Prospera ad videndum narrantibus fortunæ revertentur restituti seditibus'—which I must leave for those to understand, who can; and to explain why he omitted ἀκοῦσαι between ιδεῖν and θρενμένοις—for to say, as he does, that it was introduced by an interpreter to explain something, when, in fact, it explains nothing, is to give a reason that is in fact no reason. With regard to the strange compound εὐπροσωποκοίτα, it neither is, nor could be, a Greek word.

Line in Greek Text.			Reference to Bohn's Edit.
976.	[After ποδοῦν ξυνωρίδα, H. has with Meineke introduced eight verses, commonly found after φρονήματος, in v. 998.]	... page 176 line 3	
983-6.	τοιούτον ἂν κτήσαιο φηλήτης ἀνὴρ ξένων ἀπαιδόμενα, κἀργυρουτερῇ βίον νομίζων τῷδ' ἔγ' ἂν δολώματι πολλοὺς ἀναίρων πολλὰ θερμαίνει φρένα. Such a thing of trickery a man, who cheats strangers, would possess ; and he, who prac- tices a money-robbing life, would with this craftiness destroy many persons and warm his heart. <sup>1</sup>	.... 176	2
991.	— Αἰγίσθου γὰρ οὐ λέγω μῶρον. For of the fate of Ægistheus I say nothing— <sup>2</sup>	176	9
992.	— ὥς νόμος . . . . As is the law <sup>3</sup>	.... 176	11
996,7.	ἥ σοι δοκεῖ μύρανα γ' εἶτ' ἔχιδν' ἔφν, σῆπειν θιγοῦσ' ἂν μάλλον, οὐ δεδηγμένη. Does she not seem to you, whether she were naturally a muræna or a viper, to produce a rotting by touching rather, not having been bitten— <sup>4</sup>	.... 176	14
1001.	σπρ.		
1009.	νῦν αὐτὸν αἰνῶ . . . . Now I praise myself <sup>5</sup>	.... 176	32

<sup>1</sup> So H. reads with a new punctuation, and by adopting Lobeck's *θερμαίνει φρένα*, and rejecting Dindorf's *θέρμ' ἄνοι φρενί*—

<sup>2</sup> H. prefers *λέγω* in Schol. and Turneb. to *ψέγω* in MSS.

<sup>3</sup> H. prefers *ὥς νόμος* in Canter's ed. to *ὥς νόμου*—

<sup>4</sup> Such is the English of the Latin version by H. of his own text; where he has preferred Meineke's *Ἡ σοι δοκεῖ* to his own *Οὐ σοι δοκεῖ*, and to *Τί σοι δόκει* in MSS.; and he has received from Rob. *θιγοῦσ' ἂν*—and from Blomf. *μάλλον*—

<sup>5</sup> H. reads *αὐτὸν* for *αὐτὸν*—But *αὐτὸν* is never used for *ἐμαυτὸν*, as Elmsl. and Blomf. have correctly remarked. Hence H. should have read *Νῦν μ' αὐτὸν αἰνῶ*—

Line in Greek Text.		Reference to Bohn's Edit.
1013-16.	οὔτις μερόπων ἀσινῇ βίοντι διὰ πάντ' εὐθυμος ἀμείψει, τέκνον, ἐς μόχθον δ' ὁ μὲν αὐτίχ', ὁ δ' ὕστερον, ἦξεν. No one of voice-dividing beings shall pass with good spirits through a life wholly harmless, my child; but one has rushed on the instant to trouble, and another subsequently. <sup>1</sup>	page 177 line 5
1017.	ἀλλ' ὥς ἂν εἰδῇτ', οὐ γὰρ οἶδ' ὅπη τελεῖ— But that ye may know—for I do not know where [things] will end— <sup>2</sup>	.... 177 9
1018-20.	ὥσπερ ξὺν ἵπποις ἡνιοστρόφον δρόμον ἐξωτέρω φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι. Feelings ill-controlled carry [me], as a cha- rioteer overcome, together with his horses, out of the course. <sup>3</sup>	.... 177 10
1020,1.	—πρὸς δὲ καρδίαν φόβος ἄδειν ἔτοιμος, ἢ δ' ὑπορχεῖσθαι κρότῳ. And fear is ready to sing to the heart, which [is ready] to dance with the noise. <sup>4</sup>	.... 177 12
1028.	[After παρέντα δ', H. puts the mark of an aposiopesis.]	.... 177 20
1029.	τόξῳ γὰρ οὔτις πημάτων προσθίζεται. For no one will touch upon calamities with an arrow. <sup>5</sup>	.... 177 21

<sup>1</sup> So H., with the view of equalizing the antistrophical measures, has introduced from conjecture τέκνον after ἀμείψει, and ὕστερον before ἦξεν—and altered ἀτιμος ἀμείψεται into εὐθυμος ἀμείψει. He either got the idea from, or suggested it to, Erfurdt; who, in the Heidelberg Journal for 1809, p. 294, proposed to insert τέκνον, and with Schütz, ὕστερον, and to read ἐντιμος—

<sup>2</sup> H. adopts ὥς ἂν εἰδῇτ', οὐ γὰρ οἶδ'—as suggested by Emper and Martin—in lieu of ἄλλος ἂν εἰδῇ τοῦτ' ἀρ'—in MSS.

<sup>3</sup> So H. by taking away the stop after ἐξωτέρω—as if γὰρ could thus be found after the seventh word in a sentence—and by adopting Schütz's ἡνιοστρόφον in lieu of ἡνιοστρόφον. And yet how easy was it to read ὥς γὰρ—and φέρουσιν ἐμὲ instead of ὥσπερ and φέρουσι γὰρ—

<sup>4</sup> H. reads with Emper ἢ δ' ὑπορχεῖσθαι κρότῳ: where κρότῳ is due to Abresch. But δὲ could not thus follow the relative ἢ—although it might ἦ, in the sense of αὐτῇ.

<sup>5</sup> H. adopts Meineke's προσθίζεται in lieu of προσίεται. But in this

Line in Greek Text.		Reference to Bohn's Edit.
1034,5.	οὐδ' ἐφέστιον ἄλλη τραπέσθαι . . . . .	
	Nor as a person at the hearth to turn by another road, <sup>1</sup> .... page 177 line 29	
1036,7.	τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω ἐκμαρτυρεῖν ἢ μέλε' ἐπορσύνθη κακά.	
	I say that all the Argives will in time testify in what way unhappy evils have been fur- nished by me, <sup>2</sup> .... 178 1	
1039.	[After this verse, H. has with Paley marked with asterisks a lacuna.] .... 178 3	
1046.	ποῖαι γυναῖκες αἷδε What women are these—? <sup>3</sup> .... 178 8	
1048.	τίνας σε δόξαι, φίλτατ' ἀνθρώπων πατρί What visions, O thou dearest of men to thy father— <sup>4</sup> .... 178 11	
1053.	ἐκ τῶνδ' ἐσσι παραγμὸς ἐς φρένας πίπτει From these a perturbation falls on thy mind <sup>5</sup> 178 17	

formula the perpetual phrase is ἐφικνεῖσθαι or προσικνεῖσθαι. Hence Schütz's ἐφίξεται, adopted by Blomf., is preferable.

<sup>1</sup> H. elicits ἄλλῃ from ἄλλην and retains ἐφέστιον in MSS. But I confess I do not understand how a person, who was at the hearth, could be said to turn by another road, without any mention being made of the place to which Orestes was to go.

<sup>2</sup> H. alters καὶ μαρτυρεῖν μοι μενέλειως ἐπορσύνθη κακὰ in MSS. into ἐκμαρτυρεῖν ἢ μέλε' ἐπορσύνθη κακὰ—and thus rejects his former reading—ὥς μέλε'—adopted by Paley. He conceives, however, that something has been lost here.

<sup>3</sup> H. has given ποῖαι for Δμωαί—as he had tacitly corrected in his Dissertation attached to his edition of Aristotle's Poetics, p. 224. But he should have adopted Δειναί rather, as I suggested on Eum. 95. For δμωαί could scarcely have been corrupted into ποῖαι.

<sup>4</sup> So H. in the text; but in the Notes he gives up his previous alteration πάτρας for πατρί, although it had been adopted by Schütz, and proposes to read—φίλτατ' ἀνθρώπων, κίαρ Στροβοῦσιν. But had he turned to my note on Eum. 95, he would have seen that I had already suggested φίλτατ' ἀνθρώπων, περὶ—which is nearer to the old πατρί than his κίαρ—

<sup>5</sup> H. reads σοι for τοι—

Line in Greek Text.	Reference to Bohn's Edit.
1056,7. εἰς σοι <sup>1</sup> καθαρμός· Λοξίου δὲ προσθιγών ἐλεύθερόν σε τῶνδε πημάτων κτίσει.	
There is one purification for thee ; and laying hold of Loxias, it shall render thee freed from these calamities. <sup>2</sup> .... page 178 line 20	
1066. μύχθοι τάλανες.	
Wretched troubles. <sup>3</sup> .... 178 29	

<sup>1</sup> H. adopts εἰς σοι—elicited from εἰσὶν ὁ in MS. by Erfurdt and Ahrens.

<sup>2</sup> H. retains κτίσει. But he does not explain the syntax ; which, as Ritschel saw, requires κτίσεις, if προσθιγών is to be applied to Orestes ; and so it must be applied ; for assuredly the purification did not touch Apollo, although it came from him.

<sup>3</sup> H. omits τε Θυέστου, as he had suggested in Opusc. I. p. 112.



## THE FURIES.

Line in Greek Text.		Reference to Bohn's Edit.
6. Τιτανίς ἄλλη, παῖς Χθονός—	Another Titanian, a daughter of Earth <sup>1</sup>	page 179 line 5
21. [After ἀναστροφὰι H. has marked a supposed lacuna by asterisks; but without assigning any reason for doing so.]	.... .... 180	8
32. ————— κεί παρά' Ἑλλήνων τινες—	And if there are present any of the Greeks— <sup>2</sup>	180 14
45. λήνει μεγατοσσωφρόνως ἐστεμμένον—	Crowned with wool in a very modest manner <sup>3</sup>	181 3
50. [After τύποις H. marks the absence of a verse, which Wakefield first attempted to supply from the Schol.]	.... .... 181	7
55. ῥέγκουσι δ' οὐ πλαστοῖσι φνυσιάμασιν.	And they snore with breathings not feigned <sup>4</sup>	181 10

<sup>1</sup> S. H. with Stanley and Wakefield.

<sup>2</sup> So H. with Abresch. But *πάρα* is never found with a plural noun in the sense of *πάρεισι*; nor is the last syllable elided, when it is united to a noun singular.

<sup>3</sup> H. reads *μεγιστοσσωφρόνως* in lieu of *μεγίστω σωφρόνως*, and refers to *μεγιστότιμος* in Suppl. 679. Drake, in his recently published edition of this play, would read *λήνει μὲν εἰς τὸ σῶφρον ἐξεστεμμένω*: where *μὲν* is due to Hemsterhuis, as stated by Valckenaer on Phoen. 994.

<sup>4</sup> H. retains *πλαστοῖσι*, which every one else since the time of Schütz, who first proposed *πλατοῖσι*, had rejected; and this too without H. explaining what he understood by "not-feigned breathings;" as if the breathings of the Furies would be represented in any other light than real.

Line in Greek Text.		Reference to Bohn's Edit.
56.	ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα And they distil disagreeable rheum from their eyes <sup>1</sup> .... page 181 line 11	
61.	— μὴ μεταστένειν πόνον So as not to groan after its labour— <sup>2</sup> .... 181 15	
70.	[After H. had in Opuscul. VI. p. 23, asserted that πεσοῦσαι was a nominative absolute, he discovered that the aorist participle could not be so used; and hence he conceived that a verse of this kind has fallen out— 'Ἐν τοῖσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα, i. e. 'In these seats here are weak.'] .... 186 6	
72.	Νυκτὸς παλαμαὶ παῖδες Ancient children of Night— <sup>3</sup> .... 182 7	
79.	βιῶντ' ἀν' αἰὲ τὴν πλανοστῆσθ' χθόνα— Stalking through the earth ever-trodden by wanderings— <sup>4</sup> .... 182 12	
95.	—σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας, Zeus reverences this honour of lawless per- sons— <sup>5</sup> .... 182 27	

<sup>1</sup> H. adopts my λίβα, which he calls an egregious emendation; although he once laboured to defend βίαν, the reading suggested by Sophianus, in lieu of διὰ, and by so doing misled Wellauer and his followers.

<sup>2</sup> H. adopts Arnald's πόνον for πόνων—

<sup>3</sup> H. adopts Νυκτὸς in lieu of Γραῖα,—the conjecture of Valckenaer—But how such a mistake could have arisen, it is difficult to understand. The poet evidently wrote Γραῖαι, πάλαι τ' ἀπαιδεῖς, as I suggested thirty years ago.

<sup>4</sup> So reads H., and compares Plato, Legg. VIII. p. 832. c. ἀρχεῖ σὺν αἰετίνι βίῳ—But though αἰετὶ might be thus inserted between σὺν and τινί, it could not be between σὺν and τῇ. Moreover, as βιῶν is an Epic form, it cannot be shewn to be a Dramatic one by quoting, as H. does in its defence, the Lyric Pindar.

<sup>5</sup> H. retains ἐκνόμων σέβας, and renders ἐκνόμων, 'lawless,' since Suidas explains Ἐκνόμοις by παρανόμοις: and he observes that the whole passage means, that pity is not wanting to the wicked, when assisted by a faithful companion. But how such a meaning can be elicited from the Greek words, I must leave for others to discover; especially as H. never hit upon it, when he suggested in Opuscul. VI. p. 25, ἐκνόμως, what he has subsequently rejected, even after it had been adopted by Dindorf.

Line in Greek Text.		Reference to Bohn's Edit.
99,100.	_____ων . . . . ὄνειδος . . . . A disgrace on account of whom— <sup>1</sup> .... page 183 line 5	
106.	ὄρα δὲ πλὴγὰς τάσδε καρδίας ὄθεν— But see these blows of the heart from whence [they are] <sup>2</sup> ....     ....     ....     .... 183     10	
108.	ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος φρενῶν But in the day the lot of the mind is not fore- seeing— <sup>3</sup> ....     ....     ....     .... 183     11	
117,8.	ἀκούσαθ' ὡς ἔλεξα τῆς ἐμῆς πέρι ψυχῆς. Φρονήσατ'— Hear; since I have spoken of the danger of my soul. Reflect— <sup>4</sup> ....     ....     .... 183     19	
122.	φίλοις γάρ τ' εἰσιν, οὐκ ἐμοὶ, προσίκορες. For to relations, not to me, there are deities presiding over suppliants <sup>5</sup> ....     .... 183     22	
128.	τί σοι πέπρακται— What deed has been done by you <sup>6</sup> .... 184     1	

<sup>1</sup> H. has edited ὦν for ὡς, as suggested by Wakefield and Tyrwhitt. But how ὄνειδος ὦν can have that meaning, I cannot understand.

<sup>2</sup> Such is the literal version of the text of H.; which Müller would not, although Dindorf would, receive; while Schœmann is content with καρδίᾳ σέθεν found in three MSS., as I had edited long ago.

<sup>3</sup> H. in lieu of βροτῶν, reads what the Schol. leads to, φρενῶν, whose words are—ἡ τῆς φρενὸς μοῖρα οὐ προορᾷ ἐν ἡμέρᾳ.

<sup>4</sup> H. retains ὡς, which Schütz had altered into ὦν—

<sup>5</sup> So H. understands this passage by altering ἐμοῖς into ἐμοὶ—But φίλοις does not mean 'relations;' nor, if it did, would the ghost of Clytemnestra speak of her son, who had murdered her, by the title of φίλοις; nor lastly, could προσίκορος mean 'presiding over suppliants,' unless the name of a deity were introduced. The alteration and interpretation, it seems from Paley's note, are due to Müller.

<sup>6</sup> H. retains πέπρακται, despite the fact, that πέπωται, suggested by Stanl., is confirmed by Τί γὰρ πέπωται Ζηνὶ πλὴν αἰε κρατεῖν in Prom. 518.

Line in Greek Text.		Reference to Bohn's Edit.
140-2.	σὺ δ' αἵματηρὸν πνεῦμ' ἐπουρίσασα τῷδ' ἔπον, μάραινε δευτέροις διώγμασιν, ἀτμῷ κατισχναίνουσα, νηδύος πυρί. But do thou sending to this person a favor- able breath blood-flowing, waste him away by second pursuits, making him thin by a vapour, the fire of the belly <sup>1</sup> .... page 184 line 10	
165,6.	κρατοῦντες, τὸ πᾶν δίκας πλέον, φονολιβῆ θρόμβον Ruling over the blood-distilling gore, alto- gether more than is just <sup>2</sup> .... 184 27	
174.	ἐμοί τε λυπρὸς καὶ τὸν οὐκ ἐκλύσεται— And he is both grievous to me, and he shall not liberate him <sup>3</sup> .... 184 34	
176,7.	ποτιτρόπαιος ὧν δ' ἕτερον ἐν κάρᾳ μιάστορ', ἔστω δν, πάσεται. But being impious he shall possess another avenger, it is whom, on his head. <sup>4</sup> .... 185 2	
187.	παίδων τε χλοῦνις ἢδ' ἀκρωνία κακῶν. The castration of boys and the climax of ill— <sup>5</sup> .... 185 11	

<sup>1</sup> Such is the literal version of the text of H.; who has altered τῷ into τῷδ', through his conceiving, what he could not support by a single passage, that τῷδ' could thus end one verse, if the next began with a vowel; while to prevent the ambiguity that would arise from τῷδ' thus coming before ἀτμῷ, he has changed the order of vv. 141,2.

<sup>2</sup> S. adopts Wakefield's θρόμβον for θρόνον, and unites θρόμβον with κρατοῦντες.

<sup>3</sup> H. reads ἐμοί for κάμοι—and applies τὸν, in the sense of τοῦτον, to Orestes. But had Æschylus alluded to Orestes, he would have written rather τόνδε τ'—not καὶ τὸν—

<sup>4</sup> Such is the literal version of the text of H. where he once wished to read ἔστιν οὐ—

<sup>5</sup> H. adopts the emendation, suggested by Fritzsche, Παίδων τε χλοῦνις ἢδ' ἀκρωνία κακῶν—to which he was led, as the son-in-law of Hermann should have stated, by my correction—Παίδων τε χλοῦνις καὶ κακῶν ἀκρωνία—For ἡδε is an Homeric word, never found except in corrupt passages in the extra-choral parts of Greek tragedy, as Valckenaer was the first to remark, whose doctrine I have supported sufficiently against the objections of Porson.

Line in Greek Text.		Reference to Bohn's Edit.
188. λευσμόν τε καὶ μύζουσιν . . .	And persons moan a stoning— <sup>1</sup> ....	page 185 line 12
193, 4. ἐν τοῖσδε πλησίοισι χρηστηρίοις	In these neighbouring oracular shrines— <sup>2</sup> ....	185 17
199. ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὡς παναίτιος	But you singly have done all, as being the entire cause <sup>3</sup> ....	185 20
212. ——— καὶ παρ' οὐδὲν ἦκέ σοι	And of no account have come to you— <sup>4</sup> ....	186 13
219. τὸ μὴ τίνεσθαι μηδ' ἐποπτεύειν κότῳ	So as not to punish nor to look upon them with anger— <sup>5</sup> ....	186 19
226. τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς ψόγῳ	Do not cut short my honors by abuse— <sup>6</sup> ....	186 26
230. ——— κάκκυνηγεῶ.	And I hunt him out. <sup>7</sup> ....	186 30
236-8. οὐ προστρόπαιον, οὐδ' ἀφοίβαντον χέρα ἀλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν ἀλλ', ἀμβλὺς ἤδη προστετριμμένον μύσος—	Nor uncleansed as to hand in other houses and journeyings of men ; but already blunted as to a pollution, worn down— <sup>8</sup> ....	187 2

<sup>1</sup> H. retains λευσμόν and unites it to μύζουσιν, as Kühner wished to do. But those scholars should have produced at least one passage, to prove that μύζουσιν could be thus introduced between τε καὶ and οἰκτισμόν.

<sup>2</sup> So H. retains πλησίοισι, and refers πλησίοισι χρηστηρίοις to the places near the temple, where the Chorus were then supposed to be, after having been driven out of it by Apollo.

<sup>3</sup> H. reads with Canter εἰς for εἰς and retains ὡς against Wakefield's ὧν, which Dindorf attributes to one Martin.

<sup>4</sup> H. reads ἦκέ σοι in lieu of ἠρκίω in MSS.

<sup>5</sup> H. adopts Meineke's alteration of γένεσθαι into τίνεσθαι, and endeavours to support it by Ed. C. 994, εἰ πατήρ σ' ὁ καίωνων ἦν [vulg. ἦ] τῖνοί' ἂν εὐθίως—But he forgot that as τίνεσθαι is 'to revenge oneself,' it could not be applied to the Furies. Bad, however, as is the proposed reading, it is better than πίνεσθαι, 'to be in poverty,' formerly suggested by Schlütz, and adopted by H.

<sup>6</sup> H. reads ψόγῳ for λόγῳ—

<sup>7</sup> H. has edited Eurfurdt's κάκκυνηγεῶ in lieu of κάκκυνηγίτης in MSS.

<sup>8</sup> Such is the literal version of the text of H. ; where he transposes two

Line in Greek Text.		Reference to Bohn's Edit.
253.	ὄρα, ὄρα μάλ' αὖ, λεύσσει τε πάντα— Look, look much again, and look at every- thing— <sup>1</sup> .... page 187 line 15	
254.	ὁ δ' αὐτέ γ' ἀλκὰν ἔχων— He having protection again— .... 187 17	
257.	ὑπόδικος θέλει γενέσθαι χρεῶν Is willing to become amenable in a law-suit for debts <sup>2</sup> .... 187 18	
283.	[The verse Χρόνος καθαίρει πάντα γηράσκων ὁμοῦ is considered spurious by H., as it was by Musgrave. And so too it is by Dindorf.] .... 188 20	
289.	ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς But whether in the Libystian places of a country <sup>3</sup> .... 189 5	
291.	τίθησιν ὀρθὸν ἢ κατηρεφῇ πόδα. Places her foot erect or covered— <sup>4</sup> .... 189 6	
299.	ἀναίματον βόσκημα τῶνδε δαιμόνων. The bloodless food of these deities <sup>5</sup> .... 189 13	
310, 11.	τοὺς μὲν καθαρὰς καθαρῶς χεῖρας προνέμοντας On those who put forth purely pure hands <sup>6</sup> .... 189 21	
346.	ἀθανάτων δίχ' ἔχειν γέρας— To have honours apart from the immortals <sup>7</sup> .... 190 4	

verses, and reads *μύσος* instead of *τε πρὸς*—which he once changed into *πάρος*, adopted by Schütz and Reisig, and subsequently into *τε πρὸς*, as others likewise had done.

<sup>1</sup> H. alters *λεύσσειτον* into *λεύσσει τε*—

<sup>2</sup> H. reads *αὐτὴ γ'* instead of *αὐτὴ γούν* in some MSS., and *αὐτὴ γ' οὐκ* in others. But *γε* could not thus follow *αὐτὴ*.

<sup>3</sup> H. in the text adopts Scaliger's *χρεῶν*. But in the Notes he prefers *χερῶν*.

<sup>4</sup> So H. reads with an antiptosis—

<sup>5</sup> So H. in the text, explaining *κατηρεφῇ* by 'cloud-covered'—for he probably remembered the expression in Horace: 'Nube candentes humeros amictus'—But he observes in the Notes that that my *κατωφερῇ*, from which Fritzsche got his *κατηφερῇ*, is not an improbable conjecture.

<sup>6</sup> H. reads *τῶνδε δαιμόνων*, rejecting *σκιάν* after *δαιμόνων*, as a gl.

<sup>7</sup> H. supplies *καθαρῶς* after *καθαρὰς*—

<sup>8</sup> So reads H., where *γέρας* is due to Evers, as stated by Müller, in lieu of *χέρας*—

Line in Greek Text.				Reference to Bohn's Edit.
348.	παλλεύκων πέπλων δ' ἀγέραςτος ἄμοιρος ἔκληρος ἐτύχθην.	And I have been formed without the honour and the share and the lot of very white garments. <sup>1</sup>	....	page 190 line 4
352-4.	ἐπὶ τὸν, ὦ, διόμεναι, κρατερὸν ὃν ἔθ' ὁμοίως μαυροῦμεν νέον ἄλμα.	After whom, alas ! pursuing, we render equally obscure the young leaping, although it is strong <sup>2</sup>	....	190 8
355-7.	σπενδομένα δ' ἀφελεῖν τινὶ τάσδε μερίμνας Μοῖρ' ἀτέλειαν ἐμύσει λιταῖς ἐπικρυίνει μηδ' εἰς ἀγκρισιν ἐλθεῖν.	And for me, making a libation to take away from some one these cares, Fate has accom- plished a non-efficiency to the prayers addressed to myself, and to come not even to a trial. <sup>3</sup>	....	190 10
358,9.	Ζεὺς γὰρ δειματοσταγὲς ἀξιόμισον ἔθνος τόδε λέσχας ἄς ἀπηξιώσατο—	For Zeus has thought this race, fear-shedding, hate-deserving, not worthy of his converse. <sup>4</sup>	190	13
• 363,4.	σφαλερὰ τανυδρόμοις γὰρ κῶλα—	For limbs are unsteady to the quick running <sup>5</sup>	190	15
366.	τακόμενοι κατὰ γᾶς— Wasted away below the earth <sup>6</sup>	....	190	17

<sup>1</sup> H. supplies from conjecture ἀγέραςτος before ἄμοιρος.

<sup>2</sup> Such is the English of the Latin version by H. of his own present text; for in Opuscul. VI. 2. p. 73, he had suggested another refiction of the passage which is commonly read at its close—*μαυροῦμεν ὑφ' αἵματος νέου*.

<sup>3</sup> Such is the literal version of the text of H.; who has altered *σπενδομένην* into *σπενδομένην*, and *τινα* into *τινι*—But what he understood himself by the passage, as thus edited, he does not state, nor can I discover.

<sup>4</sup> H. alters *αἱματοσταγὲς* into *δειματοσταγὲς*—

<sup>5</sup> H. inserts γὰρ—as Paley was the first to suggest.

<sup>6</sup> H. reads κατὰ γᾶς for κατὰ γᾶν, as Paley first suggested.

Line in Greek Text.		Reference to Bohn's Edit.
384,5.	— <i>ἔτι δέ μοι</i> <i>μένει γέρας παλαιὸν</i> Still to me remains the ancient honour <sup>1</sup>	page 190 line 31
397.	<i>κῶλοις ἀκμαίοις τόνδ' ἐπιζεύξας' ὄχον.</i> After having united this car to limbs in their prime. <sup>2</sup> ....	191 9
405,6.	<i>λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς—</i> But for a person, who has no cause of blame, to speak ill of his neighbours— <sup>3</sup> ....	191 15
406.	[Although H. has in the text <i>ἡδ' ἀποστατεῖ</i> <i>θέμης</i> , yet in the Notes he prefers the reading of Abresch— <i>ἡδ' ἀποστατεῖ θέμης.</i> ] ....	191 16
452,3.	— <i>ποικίλοις ἀγρεύμασιν</i> <i>κρύψας', ἃ λουτρῶν ἐξεμαρτύρει φόνον.</i> Having concealed with cunning means of cap- ture, which witnessed the murder at the bath— <sup>4</sup> ....	192 23
452.	<i>εἰ μὴ τι τῶνδ' ἔρξαιμι τοὺς ἐπαυτίους</i> Unless I did something to the parties, who are the causers of these things. <sup>5</sup> ....	192 28
462,3.	<i>τὸ πρᾶγμα μείζον ἢ εἰ τις οἶεται τόδε</i> <i>βροτὸς δικάζειν.</i> The matter is greater than if any mortal thinks to decide this. <sup>6</sup> ....	193 32

<sup>1</sup> H. inserts from conjecture *μένει* after *μοι*—He formerly supplied *ἔστιν* after *παλαιὸν*—

<sup>2</sup> H. adopts Wakefield's *κῶλοις* in lieu of *πῶλοις*—

<sup>3</sup> Such is the English of the Latin version by H. of his present text; *Λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς*—where he has adopted *ἄμομφον* from Rob., as recommended by Elmsl. on Med. p. 93.

<sup>4</sup> H. has edited *Κρύψας', ἃ λουτρῶν ἐξεμαρτύρει φόνον*—as he suggested in Opuscul. tom. IV. p. 339. Schoemann, however, and Franz, prefer *Κρύψασα, λουτρῶν δ' ἐξεμαρτύρει φόνον*, as I had edited long ago from the conjecture of Scaliger, whose supplement of *δ'* after *λουτρῶν* has been confirmed by three MSS.

<sup>5</sup> So H. in the text; but in the Notes he proposes to alter *εἰ μὴ τι τῶνδ' ἔρξαιμι* into *Εἰ μὴ ἀντιδρῶν ἔρξαιμι*—for he saw, as I was the first to point out, that there was nothing to which *τῶνδε* could be referred.

<sup>6</sup> H. reads *μείζον ἢ εἰ τις οἶεται*, where after *μείζον* he has inserted *ἡ*, which he once conceived to be unnecessary. See my Poppo's Prolegom. p. 200.



Line in  
Greek Text.

Reference to  
Bohn's Edit.

465-7. ἄλλως τε καὶ σὺ μὲν κατηρυκῶς δρόμοις  
ικέτης προσήλθες, καθαρὸς ἀβλαβὴς δόμοις  
ἐμοῖς· ἄμομφον ὄντα δ' αἰδοῦμαι πόλει.

Especially since, after having been worn down  
by runnings, thou hast come as a suppliant,  
purified and guileless, to my house; and I  
feel a pity for a person, who is without  
blame from the city.<sup>1</sup> .... page 191 line 1

469-471. καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,  
χώρα μεταυθὶς ἰδὸς ἐκ φρονημάτων  
πέδῳ πεσὼν ἀφertos αἰανὴ νόσος.

And not meeting with a victory-bringing suit,  
hereafter poison from our thoughts, falling  
on the ground, [shall be] a disease painful,  
not to be borne by the country.<sup>2</sup> .... 194 4

472,3. τοιαῦτα μὲν τὰδ' ἐστὶν ἀμφότερα μένειν  
πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί—

Of such kind are these things; both acts to  
remain and to send, are, as being very cala-  
mitous, without a plan for me.<sup>3</sup> .... 194 7

474-7. ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε,  
φόνων δικαστὰς ὀρκίους αἰρουμένη  
σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν,  
θεσμὸν, τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον.

But since this matter has come, like a thun-  
derbolt, hither, I will, after selecting sworn  
judges of murders, \*order the state of my  
citizens to reverence\* the ordinance, which  
I will lay down for all time.<sup>4</sup> .... 193 8

<sup>1</sup> So H. transposes the verses, and adopts δρόμοις from two MSS. in lieu of ὁμῶς, and ἐμοῖς, the conjecture of Linwood and Franz, in lieu of ὁμῶς, and alters αἰροῦμαι into αἰδοῦμαι—

<sup>2</sup> Such is the literal version of the text of H.; where χώρα μετ' αὐθὶς, the conjecture of Wellauer, elicited from χώραι μετ' αὐθὶς in MSS., has been adopted, even though the verb required for ἰδὸς is wanting in this sentence, and in the preceding one another verb to agree with τυχοῦσαι.

<sup>3</sup> Such is the literal version of the text of H., who has adopted Scalliger's δυσπήμαντ' in lieu of δυσπήματ'.

<sup>4</sup> So H. partly in the text, and partly in the Notes, where he has given the Greek words Σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν, answering to the English between the asterisks. But that Æschylus, or any other poet, would have written τῶν ἐμῶν ἀστῶν πόλιν, even H. himself, were he alive, would scarcely have undertaken to prove.

Line in Greek Text.		Reference to Bohn's Edit.
479. —ἀρωγὰ τῆς δίκης θ' ὀρκώματα.	And oaths the aiders of Justice. <sup>1</sup> ....	page 194 line 11
482. ὅρκον πορόντας μηδὲν ἔκδικον φράσειν.	Giving an oath not to say anything unjustly. <sup>2</sup>	194 13
495. πάντ' ἐφήσω μόρον.	I will send every destruction. <sup>3</sup> ....	195 4
496-500. πεύσεται δ' ἄλλος ἄλλοθεν, προσφω- ῶν τὰ τῶν πέλας κακὰ, λήξιν ὑπόδυσιν τε μόχθων ἄκεα δ' οὐ βέβαια τλά- μων μάταν παρηγορεῖ.	One shall hear from one quarter, and another from another, while proclaiming the ills of neighbours, an end and remission of labours, and an unhappy one vainly advises reme- dies not firm. <sup>4</sup> ....	195 5
510-12. ἔσθ' ὅπου τὸ δεινὸν αὐ- τὶς φρενῶν ἐπίσκοπον δειμανεῖ καθήμενον.	It is where a person will again dread what is terrible, that sits as the inspector of thoughts <sup>5</sup> — ....	195 11
515, 16. τίς δὲ μηδὲν ἐν δέει καρδίαν ἔτ' ἀνατρέφων—	Who nourishing not at all his heart still in fear— <sup>6</sup> ...	195 13

<sup>1</sup> H. adopts Wellauer's ἀρωγὰ τῆς δίκης θ' ὀρκώματα—But the copulative could not be thus found after the third word in a sentence.

<sup>2</sup> So H. elicits πορόντας from περὶωντας, by the aid of the Scholiast's διδόντας, and adopts Markand's φράσειν for φρεσίν. But ὅρκον πορεῖν is not a Greek phrase; and, if it were, it would mean, like ὅρκον διδόναι, 'to tender an oath to another', not 'to make oath,' as the reading of H. would require.

<sup>3</sup> H. tacitly retains ἐφήσω—to which not a few critics have justly objected.

<sup>4</sup> Such is the literal version of H.'s last refiction of the text, which differs but slightly from the equally unintelligible one which he had given in Opuscul. VI. 2. p. 82.

<sup>5</sup> H. has now edited αὐ in place of εὐ, which he had previously retained from MSS.; and he is now content with δειμανεῖ, which he had previously altered into δεῖ μενεῖν.

<sup>6</sup> H. adopts δέει for φάει, as suggested by Auratus, and inserts ἔτ' before ἀνατρέφων—

Line in  
Greek Text.

Reference to  
Bohn's Ed.

526-8. ἐκ δ' ὑγίαιας

αὐ φρενῶν ὁ πάμφιλος

καὶ πολύνεκτος ὄλβος.

But on the other hand, after health of mind,  
wealth all-loved and much-prayed-for—<sup>1</sup> page 194 line 19

542-45. τὸν ἀντίτολμον δέ φαμι καὶ παραιβάταν

τὰ πολλὰ παντόφυρτ' ἄνευ δίκας

βιαίως σὺν χρόνῳ καθήσειν

λαΐφος—

And I say that the man of opposite boldness,  
and a transgressor,<sup>2</sup> [as regards] the majority of things all confused without justice,  
will the sail let down with violence in time—<sup>3</sup> .... 195 26

556. εἴτ' οὖν διάτορος.....Τυρσηνικῇ

Whether the piercing Tyrrhene trumpet—<sup>4</sup> 196 7

560-3. σιγᾶν ἀρήγει καὶ μαθεῖν θεσμούς ἐμούς

καὶ τὸν διώκοντ' ἡδὲ τὸν φεύγονθ' ὅμως

πόλιν τε πᾶσαν, εἰς τὸν αἰανὴ χρόνον

ἐκ τῶνδ' ὅπως ἂν εὖ καταγνωσθῇ δίκη.

It is an advantage to be silent\* and for both  
the pursuer (plaintiff), and the flyer (defendant) equally,\* and for the whole city, to  
learn my statutes, in order that the suit may  
be decided upon correctly by these for all  
time.<sup>5</sup> .... 196 9

<sup>1</sup> H. alters φρενῶν ὁ πᾶσι φίλος into αὐ φρενῶν ὁ πάμφιλος—

<sup>2</sup> H. has edited, what he proposed in Opuscul. VI, 2. p. 84, φαμί καὶ παραιβάταν, and rejects his previous φημί παρβάταν, although the latter has been adopted by his followers, little dreaming that they would be eventually deserted by their guide.

<sup>3</sup> Such, I presume, is the version that H. intended of his text; where κατὰ is to be supplied before τὰ πολλὰ—or perhaps he meant λαΐφος to be the object, not the subject of καθήσειν; and in that case the version would be—'will let down the sail.'

<sup>4</sup> H. marks here a lacuna between διάτορος and Τυρσηνικῇ, which, he says, cannot be supplied in any sure manner; and though he conceived that his own supplement, proposed in Opuscul. VI. 2. p. 85, Εἴτ' οὖν διάκτωρ διάτορος Τυρσηνικῇ, is not unworthy of the poet, he has not shewn what he understood by διάκτωρ, thus standing by itself; and he has even confessed it is a word not to be found elsewhere.

<sup>5</sup> So H. has marked in the text a lacuna, which he has supplied in the Notes with his own Greek—Καὶ τὸν διώκοντ' ἡδὲ τὸν φεύγονθ' ὅμως—

Line in Greek Text.		Reference to Bohn's Edit.
566,7.	ἔστι γὰρ νόμος ικέτης ὃδ' ἀνὴρ— For by law this man is a suppliant— <sup>1</sup>	page 196 line 15
570,1.	σὺ δ' εἰσαγε, ὅπως τ' ἐπίστα.....δίκην. Do you introduce the suit, and, as you know <sup>2</sup>	196 18
583.	πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλευμασιν; By whom were you persuaded, and by the counsels of whom? <sup>3</sup> ....	197 15
586.	καὶ δεῦρό γ'— And to this date— <sup>4</sup> ....	197 20
588.	κάμοι γ' ἀρωγούς ἐκ τάφου πέμψει πατήρ. To me, too, father will send aiders from the tomb. <sup>5</sup> ....	198 23
593.	τί γάρ; What is this? <sup>6</sup> ....	198 1

answering to the English between the asterisks. But he forgot that ἡδὲ was an Homeric, not a Tragic word, as shewn on v. 187, n. 5, and that ὅμως is never, in correct Greek, used in the sense of ὁμοίως.

<sup>1</sup> H., who once proposed to read, καὶ τόνδ' ὅπως ἀν—and to refer τόνδε to Orestes, but afterwards preferred Καὶ ρούσδε—has now suggested 'Εκ τῶνδ'—which he refers with the Schol. to the Areopagites.

<sup>2</sup> H. adopts νόμος, edited long ago by myself and suggested likewise by Erfurdt, in lieu of δόμων, for which H. once proposed θρόνων—and so after him did Elmsley on Med. 155.

<sup>3</sup> H. reads "Ὅπως τ' for "Ὅπως—

<sup>4</sup> So H. in the text; but in the Notes, he says: 'I have not thought proper to change πρὸς τοῦ δ' ἐπείσθης—although πρὸς τοῦ δὲ πεισθείς, would come into the mind of any one,' where he alludes to myself; for so I had edited, and corrected καὶ τίνος into ἐκτανες, not only to avoid the tautology in τοῦ and τίνος, but to complete the sense.

<sup>5</sup> So H. in the text; but in the Notes he doubts whether Æschylus did not write Ναὶ δεῦρο γ'—forgetting that καὶ—γε are frequently united with a word intervening, but ναὶ—γε are never so.

<sup>6</sup> So H. reads Κάμοι γ' in lieu of πέποιθ'—to which he was led by finding in the Schol. βοηθοὺς κάμοι πέμψει ὁ πατήρ.

<sup>7</sup> So H. reads τί γάρ for τοὶ γάρ in some MSS., and τὸ γὰρ in others.

Line in Greek Text.	Reference to Bohr's Ed.
622. [After δεδεγμένη H. has marked a lacuna by asterisks.] .... page 198 line 28	
642,3. —τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω στρέφω τήθῃσιν οὐδὲν ἀσμένῃ μένει. But turning all the rest of the things topsy- turvy with a delighted power, he considers them as nothing. <sup>1</sup> .... 199 17	
655. [After Διὸς H. has marked by asterisks a lacuna, first pointed out by Butler; and he observes that the sense of the missing verse was, 'Ex capite Jovis armata prosiiliens'— Perhaps he meant to read, "Ἀκρου βοροῦς" ἐνοπλος ἐκ κρατὸς Διὸς.] .... 200 1	
673. —ἀστικὸς λεῶς— Ye people of the city— <sup>2</sup> .... 200 17	
674. [After χυτοῦ H. inserts a tristich commonly placed after 698, ἐν τόποις.]	
680. πάγον δ' ὄρειον τόνδ'— But this mountain-hill <sup>3</sup> .... 200 24	
688,9. αὐτῶν πολιτῶν μὴ 'πικαινούντων νόμους κακαῖς ἐπιφροαῖσι— The citizens themselves not making new laws by a vicious influx— .... 200 26	
692. [H. retains περιστέλλουσι, but without stating what he understood by that word.] .... 201 2	
719. σύ τοι, παλαιὰς διανομὰς καταφθίσας— Thou then, having destroyed the ancient dis- tributions— <sup>4</sup> .... 201 30	

<sup>1</sup> H. alters τήθῃσιν οὐδὲν ἀσθμαίνων μένει, read in some MSS., into τίθῃσιν οὐδὲν ἀσμένῃ μένει, and takes τήθῃσιν as τίθημι in Soph. E. 1.1270, δαιμόνιον αὐτὸ τίθημι' ἐγώ.

<sup>2</sup> H. reads ἀστικὸς for Ἀττικὸς—

<sup>3</sup> H. reads ὄρειον for Ἀρειον—and so too Dindorf. But the adjective derived from ὄρος, is ὄρεινός, not ὄρειος, in correct Greek.

<sup>4</sup> H. adopts Stephens' ἐπικαινούντων for ἐπικαινόντων, putting a colon after ἐπιφροαῖσι.

<sup>5</sup> H. adopts διανομὰς, as quoted by the Schol. on Eurip. Alc. 10, first edited by Matthiae.

Line in Greek Text.		Reference to Bohn's Edit.
766.	καῖτοί γ' ἂν ἡμεῖς εἶμεν εὐμενέστεροι. And we ourselves would be with more kindly feelings. <sup>1</sup> ....	page 203 line 6
774,5.	ἰὸν ἰὸν ἀντιπενθ- ῆ μεθείσα καρδίας Sending down poison, poison, in return for the grief of heart— <sup>2</sup> ....	203 13
776.	—χθόνιον, ἄφορον— Belonging to the earth, not bearing— <sup>3</sup> ....	203 14
777.	ὦ δίκαι, δίκαι— O Justice, Justice! <sup>4</sup> ....	....
780.	—γελῶμαι πολίταις I am laughed at by the citizens— <sup>5</sup> ....	203 18
781.	δύσοισθ' ἃ παθόν. Hard to be borne are what I have suffered— <sup>6</sup>	209 19
787.	αὐτός θ' ὁ φήσας αὐτὸς ἦν ὁ μαρτυρῶν And he who spake, was himself the witness— <sup>7</sup>	203 25
789,90.	ὑμεῖς δέ τοι γῇ τῇδε μὴ βαρὺν κότον σκήψητ', ἀφείσαι δαίμων σταλαγμάτων <sup>8</sup> But do not ye hurl on this land, like a thunder- bolt, heavy anger, sending of hostile drop- pings <sup>9</sup> ....	203 27
813.	καὶ κληῖδας οἶδα δώματος μόνῃ θεῶν I alone of the gods know the keys of a house <sup>10</sup>	204 12

<sup>1</sup> H. alters αὐτοῖσιν ἡμεῖς ἔσμεν into καῖτοί γ' ἂν ἡμεῖς εἶμεν—

<sup>2</sup> H. adopts ἰὸν, ἰὸν ἀντιπενθῆ from three MSS.

<sup>3</sup> H. reads χθόνιον, ἄφορον for χθονιαφόρον.

<sup>4</sup> H. repeats Δίκαι—

<sup>5</sup> H. adopts γελῶμαι, the conjecture of Tyrwhitt and Lachmann, in lieu of γένωμαι—

<sup>6</sup> H. rejecting what he had suggested in Opuscul. VI. 2. p. 101, reads δύσοισθ' ἃ παθόν—

<sup>7</sup> H. reads φήσας for θήσας in MSS.

<sup>8</sup> H. incloses within brackets, as being spurious, μὴ θυμοῦσθε μὴ δ' ἀκαρπῖαν τεύξητ', commonly inserted between σκήψητ' and ἀφείσαι— But how those words came to be inserted there, H. has failed to unfold.

<sup>9</sup> H. adopts Pauw's δαίμων for δαιμόνων.

<sup>10</sup> H. reads δώματος for δωμάτων—For, says he, it is not likely that Zeus would have more than one magazine of lightning.

Line in Greek Text.		References to Bohn's Edit.
825.	_____κατά τε γὰρ οἰχνεῖν And to go below the earth— <sup>1</sup> ....	page 204 line 21
830.	τίς μ' ὑποδύεται τίς δ' ὕνα πλευράς ; What pain, what is going under [my] sides ? <sup>2</sup>	204 23
822.	_____ἀπὸ γάρ με τιμῶν ἀμῶν— For from my honours— <sup>3</sup> ....	204 25
835.	[H. agrees with Bothe in ed. 1. in considering the verse Καίτοι γε μὴν σὺ κάρτ' ἐμοῦ σοφω- τέρα as spurious, which he had attempted to amend in Opuscul. VI. 2. p. 107. But he has neglected to shew from whence the rejected words could have come.] ..	204 26
844.	[After στόλων H. has marked a lacuna by asterisks.] ....	204 33
848.	μηδ' ἐκζέουσ' ὥς καρδίαν ἀλεκτόρων Nor causing to boil, as the heart of cocks <sup>4</sup> ....	205 2
851.	θυραῖος ἔστω πόλεμος ἢ μόλις παρῶν Let war be outside the doors or present with difficulty <sup>5</sup> ....	205 5
879.	_____τίνα με φῆς ἔχειν ἔδραν ; What seat do you say that I possess ? <sup>6</sup> ....	205 11
890.	ὅποια νείκης μὴ κακῆς ἐπίσκοπα Such as look upon a contention not bad <sup>7</sup> ....	202 26

<sup>1</sup> H. alters οἰκεῖν into οἰχνεῖν.

<sup>2</sup> So H. repeats the second τις—

<sup>3</sup> H. reads ἀμῶν for δαμαίων in MSS.

<sup>4</sup> H. adopts, in lieu of ἐξελοῦσ', the conjecture of Musgr. ἐκζέουσ'—  
which he says is to be taken in an active sense, as ἐπίζεσεν is in Eurip.  
Cycl. 392. Καὶ χάλκεον λίβητ' ἐπίζεσεν πυρί.

<sup>5</sup> H. reads ἢ μόλις παρῶν in lieu of οὐ μόλις παρῶν, and says that  
there is an allusion to the battle of Marathon. But why such an allusion  
should be made here, he has not explained, nor can I discover. Paley,  
in his recently published second edition of this play, admits the reading,  
but rejects the allusion.

<sup>6</sup> H. retains ἔχειν, which Elmsl. had altered into ἔξειν ; for he could  
not understand ἔχειν, nor can I.

<sup>7</sup> Such is the English of the Latin version by H. of his own text ;  
where he considers νείκης as synonymous with νείκους, and ἐπίσκοπα  
with ἐπιμελητικά. But νείκη is never found in ancient Greek for νείκος.

Line in Greek Text.		Reference to Bohn's Edit.
918,20.	—————ὁ δὲ μὴ κύρσας βαρέων τέκτων οὐκ οἶδεν ὅθεν πληγαὶ βίотου προσέπαισαν. But he, who does not happen to be a fabri- cator of grievous things, does not know from whence the blows of life have struck him ? <sup>1</sup> .... page 207 line 7	
933.	————— γόνος δ' αἰεὶ And ever let a race <sup>2</sup> — .... 207 16	
946.	————— κύρι' ἔχοντες [Ye gods] possessing power over marriages <sup>3</sup> ....	
947.	θεαὶ τ', ὦ Μοῖραι, And O ye Fates—who are goddesses— <sup>4</sup> .... 207 25	
971-4.	ἄρα φρονοῦσιν γλώσσης ἀγαθῆς ὁδὸν εὐρίσκειν ἐκ τῶν φοβερῶν τῶνδ' ἐπ' ἀνθρώπων μέγα κέρδος ὥρῳ τοῖσδε πολίταις ; Do I not see a great gain to these citizens, when they are wise to find the road of a good tongue, from these terrible person- ages ? <sup>5</sup> .... 208 7	
976.	καὶ γῆ καὶ πόλις ὀρθοδίκαιον And the land and the state in uprightness and justice <sup>6</sup> .... 208 10	

<sup>1</sup> Such is the English of the Latin version by H. of his own text ; where he has altered *τούτων* into *τέκτων*, and supplied from conjecture *προσέπαισαν* after *βίотου*.

<sup>2</sup> H. adopts δ' αἰεὶ, which Musgrave was the first to supply.

<sup>3</sup> So H. renders κύρι' ἔχοντες—But how such a sense is to be elicited from those words, I cannot understand ; and least of all, where *θεοὶ* is omitted.

<sup>4</sup> So H. in lieu of *θεαὶ τ' ὦ μοῖραι*—to avoid the necessity of uniting *ἔχοντες* with *θεαὶ*—a violation of syntax that Kühner considers quite unexceptionable.

<sup>5</sup> So H. renders his present text ; where he has now adopted Pauw's *εὐρίσκειν* for *εὐρίσκει*, and rejected his former alteration *ἄρα φρονοῦσα.... εὐρίσκεις*—where *εὐρίσκεις* is due to Rob.—and this too after it had been received as the very words of Æschylus by Dindorf and Paley.

<sup>6</sup> So H. in lieu of *καὶ γῆν καὶ πόλιν ὀρθοδίκαιον*—



Line in Greek Text.		Reference to Bohn's Edit.
981,2.	παρθένου φίλος φίλοις εὐφρονοῦντες ἐν χρόνῳ. With kind feelings after a time towards the friends of the virgin their friend. <sup>1</sup>	page 208 line 13
996.	χαίrete, χαίrete δ' αὖθις, ἐπανδιπλοίζω Farewell, and farewell again—I redouble [the word] <sup>2</sup> .... .... 208 24	
1009.	[After πρεσβυτίδων H. has marked a lacuna by asterisks.] .... .... 208 31	
1021,2.	δεῦρ' ἴτε, σεμναί, σὺν πυριδάπτῳ λάμπῃ. Come hither, ye solemn deities, with the fire- devoured torch— <sup>3</sup> .... .... 209 9	
1024-6.	σπονδαὶ δ' ἐς τὸ πᾶν ἑνδαίδες οἴκων Παλλάδος ἀστοῖς· Ζεὺς δ' πανόπτας οὕτω Μοῖρα τε συγκατέβα. Libations for all time together with the light of torches of houses from the citizens of Pallas. So the all-seeing Jupiter and Fate have come together. <sup>4</sup> .... .... 209 11	

<sup>1</sup> So H. in lieu of φίλοι σωφρονοῦντες—

<sup>2</sup> So H. in lieu of αὖθις, ἐπιδιπλοίζω.

<sup>3</sup> H. inserts σὺν after σεμναί—

<sup>4</sup> Such is the literal and unintelligible English of the text of H. His Latin version is—'Pax in omne tempus cum lumine tædarum in sedibus [Furiarum] Palladis civibus. Juppiter et Parcæ sic consenserunt.' But συγκατέβα means 'have come down together,' not 'have agreed together,' which would be, in correct Greek, συγκατέφην.

## THE SUPPLIANTS.

Line in Greek Text.		Reference to Bohn's Edit.
8.	ἀλλ' αὐτογενεῖ φυξανορίᾳ But through a flying from men of the same family <sup>1</sup> .... page 210 line 5	
24.	καὶ βαθύτιμοι And deeply-honoured— <sup>2</sup> .... 211 1	
38.	σφετεριζόμενοι— <sup>3</sup> After having made as their own— <sup>3</sup> .... 211 10	
42,3.	ἴνιν βόός The offspring of the cow— <sup>4</sup> .... 211 12	
50,1.	γονέων ἐπιδείξω πιστὰ τεκμήρια I will show forth the credible proofs of pa- rents— <sup>5</sup> .... 211 17	

<sup>1</sup> H. adopts αὐτογενεῖ φυξανορίᾳ, the emendation of Bamberger, in Zeitschrift für die Alterthumswissenschaft, 1839, p. 878.

<sup>2</sup> Instead of βαθύτιμοι H. has βαθύτιμοι—which he refers to the heroes under the earth. But βαθύτιμοι would be scarcely a good Greek compound.

<sup>3</sup> H. reads σφετεριζόμενοι, as edited long ago by myself, in lieu of σφετεριζάμενον, from the conjecture of an unknown scholar, whom I have designated by Lβ. From Hermann's words, 'Scripsi σφετεριζάμενοι,' it would seem as if he were the original proposer of the alteration.

<sup>4</sup> H. omits τ' after ἴνιν—as I had tacitly edited.

<sup>5</sup> H. reads γονέων ἐπιδείξω in lieu of τὰ τε νῦν ἐπιδείξω—

Line in Greek Text.		Reference to Bohn's Edit.
51,2.	_____ γαιονόμοισι δ', ᾄ- ελπτά περ ὄντα, φανείται And what shall appear, although being un- expected, to those inhabiting the land. <sup>1</sup> page 211 line 18	
59.	ἄτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα Who roused from the green leaves <sup>2</sup> .... 211 22	
60.	πενθεί νέοικτον οἶτον ἦθεων In laments for the newly-grieved fate of her haunts <sup>3</sup> .... 211 23	
61.	καὶ ξυντίθῃσι δέ And composes— <sup>4</sup> .... 211 24	
75.	δάπτω τὰν ἀπαλὰν εἰλοθερῇ παρειᾷ I tear my cheek, tender, warmed by summer heat <sup>5</sup> .... 211 26	
68,9.	γοεδνά δ' ἀνθεμίζομαι δεῖμα, μένουσα φίλους— With sobs I cull the flower of fear, while waiting for friends— <sup>6</sup> .... 211 28	
73,4.	ὑβριν δ' ἐτύμως στεγοντες εὖ πέλοιτ' ἂν ἐνδικοὶ νόμοις. But truly supporting insolence well, will ye be just towards laws. <sup>7</sup> .... 211 32	

<sup>1</sup> H. elicits γαιονόμοισι from παντανόμοισι—But γαιονόμος is scarcely a good Greek compound.

<sup>2</sup> So H. in lieu of ἄτ' ἀπὸ χώρων ποταμῶν ἐγρομένα—referring to χλωρῆς ἀγῶν.... Δενδρίων ἐν πετάλοισι καθεζομένη, in Od. XIX. 518; while to ἐγρομένα he applies διωκομένη in the Schol., not perceiving that it belongs evidently to κερκηλάτων.

<sup>3</sup> H. reads νέοικτον οἶτον for νέον οἶκτον—But νέοικτον is scarcely a good Greek compound.

<sup>4</sup> H. inserts δέ after ξυντίθῃσι—

<sup>5</sup> H. adopts Emper's conjecture εἰλοθερῇ in lieu of νελοθερῇ, which Blomfield more correctly changed into Νειλογραφῇ—Emper's εἰλοθερῇ was first suggested by Bothe in ed. 2., and subsequently by Winckelmann in Zeitschrift für die Alterthumswissenschaft, 1840. No. 157.

<sup>6</sup> So H. in lieu of ἀνθεμίζομαι δειμαίνουσα φίλους—But what is meant by ἀνθεμίζομαι δεῖμα, H. does not state, nor can I tell.

<sup>7</sup> H. substitutes στέγοντες for στυγούντες, and νόμοις for γάμοις, and inserts εὖ with Heath. Perhaps, however, by στέγοντες he understood 'concealig'—

Line in Greek Text.		Referencet Bohn's Edi
78. <i>ἰθείη Διὸς</i>	By the straight-forward [will] of Zeus— <sup>1</sup>	page 212 line 2
80,1. <i>πάντα τοι φλεγέθει κὰν σκότφ μελαίν- α τε τύχα μερόπεσσι λαοῖς.</i>	Every where [the desire of Zeus] shines, and even in darkness and with a dark fate to people voice-dividing. <sup>2</sup>	.... 212 4
88,9. <i>βίαν δ' οὔτις ἐξαλύξει τὰν ἄπονον δαιμονίων.</i>	And no one will escape the violence of the deities, which is without trouble <sup>3</sup>	.... 212 9
90-2. <i>μνήμον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμ- πας ἐδράνων ἀφ' ἁγνῶν</i>	A mind above remembering has somehow from itself avenged altogether, from holy seats. <sup>4</sup>	.... 212 14
99,100. ————— ἄτ- <i>αν δ' ἀπάτᾳ μεταγνοῦς.</i>	It shall know its fault, too late, deceived by our flight. <sup>5</sup>	.... 212 15
100. <i>τοιαῦτα πάθεα μέλεα θροεόμενα δ' ἐγὼ—</i>	And I lamenting such wretched suffer- ings— <sup>6</sup>	.... 212 16

<sup>1</sup> So H. renders his own conjecture *ἰθείη* for *εἰθείη*—referring to Hesych. *Εἰθεία· δικαιοσύνη*.

<sup>2</sup> Such is the English of the Latin version by H. of his own text; where he reads *μελαίνα τε τύχα* in lieu of *μέλαιναι ξυντύχαι* in MSS., observing that *ξυν* came from some interpolator, who fancied that preposition to be wanting.

<sup>3</sup> So H. in lieu of *οὐ τιν' ἐξοπλίζει....ἄποινον*; where *οὔτις* is due to Auratus and *ἄπονον* to Wellauer.

<sup>4</sup> Such is the literal version of the text of H., in lieu of *ἤμενον ἄνω.... ἐφ' ἁγνῶν*—where *ἀφ'* is due to a V. D. mentioned by Spanheim.

<sup>5</sup> Such is the English of the Latin version by H. of his own text, *ἄταν δ' ἀπάτᾳ μεταγνοῦς*—But how those words can convey such a meaning, I must leave for others to discover.

<sup>6</sup> H. adopts *δ' ἐγὼ*, the alteration of Enger for *λέγω*—But *δ'* could not thus be placed after the fourth word in a sentence.

Line in Greek Text.		Reference to Bohn's Edit.
105.	καρβῶν' αὐδὰν εὖ γὰρ κοινεῖς O foreign land, thou knowest well the word! .... page 212 line 25	
121,2.	πατήρ παντάρχας παντόπτας And the father all-ruling, all-seeing, will in the end of time kindly make— <sup>2</sup> .... 213 2	
128.	ἔχοντα σέμν' ἐνώπι' Ἄρτεμις Artemis having a solemn visage— <sup>3</sup> .... 213 5	
129,30.	παντὶ δὲ σθένει διωγμ- οῖς ἐμοῖσιν ἀσχαλῶσ' And with all strength indignant at my being pursued <sup>4</sup> .... 213 6	
136-9.	εἰ δὲ μὴ, μελανθὲς ἡλιόκτυπον γένος Ζῆνα τὸν γαῖον— But if not, we, a black-flowered race, sun- struck...to Zeus the earthy— <sup>5</sup> .... 213 8	
144,5.	ὦ Ζῆν, Ἰοῦς ἰὼ μῆνις μάστεϊρ' ἐκ θεῶν. O Zeus, through the hatred of Io, there is a heaven-sent anger a seeker-out. <sup>6</sup> .... 213 18	

<sup>1</sup> So H., where γὰρ κοινεῖς is due to Boissonade and Bamberger, both of whom were indebted to my εἰ γε κοινεῖς; while καρβῶν' ὦ, substituted by H. for κάρβανον, is evidently incorrect; since it was not the land, but the word βοῦνις, which was 'foreign.'

<sup>2</sup> H. inserts ἄν before ἐν and παντάρχας before παντόπτας, as in Soph. CEd. C. 1058. Ζεῦ, θεῶν πάνταρχε, παντόπτα.

<sup>3</sup> H. alters ἀσφαλῶς into Ἄρτεμις—But by no mistake of a transcriber could those two words be interchanged.

<sup>4</sup> H. reads with Heath παντὶ δὲ σθένει for παντὶ δὲ σθίνουσι, and changes ἀσφαλίας into ἀσχαλῶσ'—

<sup>5</sup> Such is the literal version of the text of H. But as no flower is black, except the smut in wheat, there could be no such compound as μελανθὲς. The gl. in Hesych. Μελανθὲς μέλαν, is evidently an error for Μελανθέν' μέλαν. Moreover, since ἡλιόκτυπος would mean 'sun-struck,' just as Διόκτυπος means 'Zeus-struck;' the expression ἡλιόκτυπον γένος would signify only 'a race that had suffered from a sun-blow'—which is a very different thing to being merely 'sun-burnt.' Lastly, since Γαῖον means one, who is 'on the earth,' or 'earthy,' it could not be applied to Pluto, who is 'under the earth.'

<sup>6</sup> So H. renders his own text; where he says that ἰψ̄, literally 'poison,'

Line in Greek Text.		Reference to Bohn's Edit.
158,9.	— — — — — κοινῶ δ' ἄταρ γαμετᾶς σῆς οὐρανόνικον I know the heaven-conquering calamity, which comes from thy wife— <sup>1</sup> .... page 213 line 19	
180.	αἰδοῖα καὶ γοεδνά καὶ ζαχρεῖ ἔπη Words of reverence and moaning, and very necessary <sup>2</sup> .... 214 10	
187.	— τὸ τῇδε, κάρτ' ἐπίφθονον γυνή. With regard to this point, a woman is a thing very exposed to blame <sup>3</sup> .... 214 14	
194 and foll.	[The speeches are arranged as marked in the Note, <sup>4</sup> and the loss of a verse indi- cated by asterisks, where H. conceives that mention was made of a cock, the symbol of the Sun.] .... 214 20	
214,15.	πῶς δ' ἄν, γαμῶν ἄκουσαν ἄκοντος πάρα, ἀγνὸς γένουιτ' ἄν; How shall a person, marrying a damsel unwill- ing from an unwilling, be pure? <sup>5</sup> .... 215 10	
218.	[After δίκας H. has marked the lacuna, which he had pointed out in the Vienna Review, vol. C. p. 179.]	
222.	πέπλοισι βαρβάροισι καὶ πυκάσμασι By barbaric dresses and coverings <sup>6</sup> .... 215 18	

is to be taken in the sense of 'hatred;' while by 'a seeker-out,' we are to understand 'a pursuer of us.' But ἰδς never does, nor ever could, mean by itself 'hatred.'

<sup>1</sup> Here, again, I have rendered into English the Latin version by H. of his own text, where has inserted *sās* from conjecture.

<sup>2</sup> H. adopts ζαχρεῖ as proposed by Bamberger in lieu of τὰ χρεῖ in Turneb.

<sup>3</sup> Such is the English of the Latin version by H. of his own text; where he has substituted γυνή in the place of γένος: for says he, from whence did Danaus, who had lately come to Argos, learn that the Argives were ἐπιφθονον γένος?

<sup>4</sup> ΔΑ. "Ἴδοιτο.... ΧΟ. θέλοιμ'.... ΔΑ. μή νυν.... ΧΟ. ὦ Ζεῦ....

ΔΑ. κείνου.....ΧΟ. .... ΔΑ. καὶ Ζηνὸς

<sup>5</sup> So H. with the common text; where Dindorf has adopted my πατρός, for which, says H., there is no sufficient reason.

<sup>6</sup> H. adopts πυκάσμασι found in Lβ'. in lieu of πυκνώμασι.

Line in Greek Text.		References to Bohn's Edit.
225.	οὐδὲ κηρύκων ὑπο Not even by heralds— <sup>1</sup> .... page 215 line 22	
230.	μόνον τόδ' Ἑλλάς χθών συνήσεται στόχῳ The land of Greece will comprehend this alone by a guess <sup>2</sup> .... 215 25	
231.	καὶ τᾶλλα πού μ' ἐπείκασαι δίκαιον ἦν And the rest of things somewhere it were just for me to conjecture <sup>3</sup> .... 215 26	
235.	ἡ τηρὸν Ἑρμοῦ ῥάβδον Or a staff, the preserver of Hermes— <sup>4</sup> .... 215 30	
241,2.	καὶ πᾶσαν αἶαν, ἧς δι' ἀγνὸς ἔρχεται Στρυμών— And all the land through which the pure Strymon passes— <sup>5</sup> .... 215 35	
242.	—τὸ πρὸς δύνοντος ἡλίου κρατῶ. That which is towards the setting sun, I rule over <sup>6</sup> .... 216 1	
246.	—τῶνδε τὰπὶ τάδε κρατῶ Of these on this side I am the ruler <sup>7</sup> .... 216 5	
253.	—ἀνῆκε γαῖα μηνιταῖ' ἄκη The earth sent up consolations for anger <sup>8</sup> .... 216 10	

<sup>1</sup> Instead of οὐδὲ, H. thinks that Æschylus wrote οὔτε—as I edited tacitly, seeing that οὐδὲ could not be introduced between ὅπως τε and ἀπρόξενοί τε.

<sup>2</sup> H. reads *συνήσεται* in lieu of *ξυνοίσετα*. But the middle *συνή-* *σομαι* from *ξυνίημι* is not a Greek word; and if it were, it could not be united to *στόχῳ*.

<sup>3</sup> H. reads *πού μ' ἐπὶ πᾶσι* in MSS.

<sup>4</sup> So H., who says that by *τηρὸν Ἑρμοῦ ῥάβδον* is meant 'a herald'—But he should have shewn how *τηρὸς* either is, or could be, a Greek word.

<sup>5</sup> H. adopts *αἶαν ἧς δι'* from Turneb. and alters *ἀλγος* into *ἀγνός*—referring to Pers. 492, *ἀγνοῦ Στρυμόνος*.

<sup>6</sup> H. reads *τὸ* for *τοῦ*—But *τὸ* could hardly thus follow *πᾶσαν αἶαν*—although it is partly confirmed by MS. Med.

<sup>7</sup> H. elicits *τὰπὶ τάδε* from *τὰπειτα δὲ* in Rob. and considers *ἐπὶ τάδε* as one word. But how *τὰ ἐπὶ τάδε* could thus follow *τῶνδε* he has not explained; and hence in Præf. Hec. p. 39, he formerly suggested *τῶνδε καπὶ τὰ κρατῶ*.

<sup>8</sup> Such is the English of the Latin version by H. of his own text; *μηνιταῖ' ἄκη* elicited from *μηνιταῖ ἄκη* in MSS. But he has not shewn

Line in Greek Text.		Reference to Bohn's Edit.
258. ἔχοντες ἤδη— Ye having now— <sup>1</sup> ....	page 216 line 14	
263. καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ. And all these things I will fit to a discourse, that they may appear true— <sup>2</sup> ....	216 19	
272,3. Ἰνδούς τ' ἀκούων.... οἶμαι. And hearing of the Indians...I think <sup>3</sup> ....	216 25	
274-6. καὶ τῶν ἀνάνδρους κρεοβόρους Ἀμάζοντας . . . . . κάρτ' ἂν ἦκασα ὑμᾶς . . . And unmanly flesh-devouring Amazons I should have conjectured you to be— <sup>4</sup> ....	216 26	
278-82. XO. κληδοῦχον Ἦρας φασὶ δωμάτων ποτὲ ἰὼ γενέσθαι τῇδ' ἐν Ἀργείᾳ χθονί. BA. ἦν ὥς μάλιστα, καὶ φάτις πολλὴ κρατεῖ, μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ; XO. κάρυπτά γ' Ἦρας ταῦτα τὰμπαλάγματα. CH. They say that Io was once the key-bearer of the houses of Juno in this Argive land. ....	216 31	
KING. She was as much as possible, and a great report prevails. Is there not a report that Zeus had a connexion with a mortal?		
CH. Yes; and that this intercourse was not concealed from Juno? <sup>5</sup> ....	216 35	

where *μνηταῖος* is to be found, nor how *μνηται'* *ἄκη* could bear the meaning he assigns to those words.

<sup>1</sup> H. reads *ἐχοντες* in lieu of *ἐχον δ' ἂν* in MSS. But *ἐχοντες* could not be united to *ἐξέυχαιο*, unless the first sentence be taken absolutely.

<sup>2</sup> So H. renders the words of the text, which mean literally—'And I will fit all these true things to a discourse.'

<sup>3</sup> H. adopts my *οἶμαι* in lieu of *εἶναι*—

<sup>4</sup> H. changes *καὶ τῶν* in MSS. to *καὶ τοι*—But as *τῶν* is *τοι ἂν*, the particles *καὶ τοι* would have no meaning here. He next adopts *κρεοβόρους*, the reading of an unknown critic, and of Lobbeck in *Paralipom.* p. 260, in lieu of *κρεοβόρους*.

<sup>5</sup> So H. by rearranging the speeches, and by altering *ἦν* into *ἦν*—and *καὶ κρυπτά* into *κάρυπτα*—and *τῶν παλλαγμάτων* in Turneb. into



Line in Greek Text.	Reference to Bohn's Edit.
293. οἷστρον καλοῦσιν αὐτὸν Ἰνάχου πελας. They call it oestrum, near Inachus. <sup>1</sup>	page 217 line 9
296. [After ἔκετο H. has marked the absence of a line by asterisks.] .... 217	15
300. [After ἐπώνυμος H. has again pointed out by asterisks a lacuna .... 217	21
322. τίς δ' ἂν φιλῶν ἀνοῖτο τοὺς κεκτημένους; What person loving would purchase his mas- ters ? <sup>2</sup> .... 218	6
324. ναι, δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή. Yes, there is an easy liberation— <sup>3</sup> .... 218	9
336,7. λυκοδίωκτον ὡς δάμαλιν As a fawn wolf-pursued— .... 218	22
340. νεύονθ' ὅμιλον τόνδ' ἀγωνίων θεῶν. This nodding band of the gods, presiding over contests <sup>4</sup> .... 218	23
346. σὺ δὲ παρ' ὀψιγόνου μάθε γεραιόφρων. But do thou with an old mind learn from one born later. <sup>5</sup> .... 218	30

τάμπαλάγματα—But what is the meaning of the words, 'She was as much as possible,' as applied to Io, or 'It was as much as possible,' to the report, H. has not explained.

<sup>1</sup> So H., who says that as οἷστρος is a Greek word, it is false to attribute it to the Ægyptians; and that, if it be an Ægyptian word likewise, it is absurd to introduce the mention of it here. Accordingly he has elicited Ἰνάχου from οἱ νείλου—forgetting that the οἱ could not be dispensed with.

<sup>2</sup> H. reads φιλῶν for φίλους.

<sup>3</sup> H. reads ναι for και. But what is got by the change, it is difficult to discover.

<sup>4</sup> H. elicits λυκοδίωκτον from λευκοδίωκτον—But neither he nor any one else ever saw or heard of a doe crying out, when pursued by a wolf; for instead of crying out, it runs away as fast as it can, as shewn by Theocritus, Φεύγεις, ὥσπερ οὔτε πολλὸν λύκον ἀθρήσασα, and by Horace—'Cervus uti...visum lupum fugies.' Hence I suggested λύκῳ δερκτόν, 'seen by a wolf'—or λύκῳ δηκτόν, 'bitten by a wolf.'

<sup>5</sup> Such is the version of the text of H. where νεύονθ' has been suggested by Bamberger, in lieu of νέον θ', and τόνδ' by H. instead of τῶνδ'—But how the band of the gods could be said to nod under the shade of the boughs, it is difficult to understand.

<sup>6</sup> H. adopts my γεραιόφρων in lieu of γεραφρόνων.

Line in  
Greek Text.Reference to  
Bohn's Edit.

- 347-9. ποτιτρόπαιον αἰδόμενος οὐ πενεῖ  
 \*καλλιπτόμου τύχας\* \*ιεροδόκα\* \*πέλει\* \*  
 θεῶν λήματ' ἀπ' ἀνδρὸς ἀγνοῦ.  
 Pitying a suppliant thou wilt not be in want  
 of fortune with a good fate. The dispo-  
 sition of the gods is sacrifice-receiving from  
 a pure man—<sup>1</sup> .... page 218 line 31
- 384,5. ————— κοῦ μήποτε  
 εἴπῃ λεῶς . . .  
 And never shall the people say<sup>2</sup> .... 219 27
402. μῶν σοι δοκεῖ—  
 Does it not seem to you—<sup>3</sup> .... 220 6
- 418,9. ————— μένει δορὶ τίνειν  
 ὁμοίαν θέμιν.  
 It remains for equal Themis to pay with the  
 sword<sup>4</sup> .... 220 15
424. στρέβλαισι ναυτικάσιν ὡς προσηρμένον.  
 As if fitted together by twisted naval [tools]. 220 22
426. καὶ δώμασιν μὲν, χρημάτων πορθουμένων,  
 γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν,  
 αἴτης τε μείζω καινὸν ἐμπλῆσαι γόμον.  
 And to houses, property being destroyed, there  
 would be other things, through the favour  
 of Zeus, who presides over property, and  
 to fill a new freight greater than calamity<sup>5</sup> 220 23

<sup>1</sup> Such, I presume, is what H. meant by his text: where all the words between the asterisks have been inserted from conjecture, and οὐ πενεῖ elicited from οὐπερ by the aid of οὐ πτωχεύσεις in the Schol. But how λήματα can be said to be *ιεροδόκα*, it is impossible to understand. For *ιεροδόκα* is applied only to altars or temples, as I have shewn in my note on this passage.

<sup>2</sup> H. adopts κοῦ μή ποτε, the alteration of Wordsworth, in lieu of καὶ μή ποτε—

<sup>3</sup> H. reads Μῶν σοι δοκεῖ in lieu of Μῶν οὐ δοκεῖ—

<sup>4</sup> H. adopts δορὶ τίνειν, suggested by Boissonade, in lieu of δρεικτίνειν—and reads ὁμοίαν with Klaussen. But δορὶ τίνειν would mean 'to pay for wrong by a spear,' not 'to punish;' while the Homeric form ὁμοίαν is justly repudiated by Dindorf; to say nothing of the fact that Justice was not represented by the ancients, as holding a spear, like Pallas, although she was seen with a sword.

<sup>5</sup> H. reads προσηρμένον, the conjecture of Scaliger, for προσηγμένον.

<sup>6</sup> Such is the literal version of the text of H.: where he has transposed

Line in Greek Text.		Reference to Bohn's Edit.
431.	μη ἀλγεῖν, ἀ θυμοῦ κάρτα κινητήρια So that the things, which are exciting anger greatly, may not be a pain. <sup>1</sup> .... page 220 line 27	
437,8.	ἡ κάρτ' ἀνοικτος τοῦδ' ἐγὼ παροίχομαι. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων. OH. Surely I pass very much unpitied by this person. Hear thou the finish of many modest words. <sup>2</sup> .... 220 31	
441.	—τάχ' ἂν γυναικὶ ταῦτα συμπερεπὴ πέλοι These would perhaps be becoming to a woman <sup>3</sup> .... 221 1	
445.	εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλῳ. Unless you shall undertake for this migrating band something to be relied upon <sup>4</sup> .... 221 6	
449.	ἤκουσα δακνιστῆρα καρδίας λόγον I have heard a speech, a biter of the heart. <sup>5</sup> 221 13	
4C4.	*10' ὡς τάχιστα τήνδ' ἐρημώσας* ἔδραν— Go as quick as possible, and make a desert of of this seat <sup>6</sup> .... 221 26	

the second and third verses, and altered χρήμασιν μὲν ἐκ δόμων into δώμασιν μὲν χρημάτων, and γε μείζω καὶ μέγ' ἐμπλήσας into τε μείζω καινὸν ἐμπλήσαι, and adopted αἵτης for αἶτην from Turneb.

<sup>1</sup> H. has altered ἀλγεῖν ἀ θυμοῦ into μὴ ἀλγεῖν ἀ—but forgotten to shew on what μὴ ἀλγεῖν depends.

<sup>2</sup> H. has placed the verse Ἡ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι, which commonly follows πημονῆς ἄκη, after γνώμην ἐμὴν, and altered it into Ἡ κάρτ' ἀνοικτος τοῦδ'—although he was content formerly on Med. 964, to read Καὶ κάρτα νείκους—without any other alteration.

<sup>3</sup> H. adopts Τάχ' ἂν, the conjecture of Marckscheffel, in lieu of τύχαν in MSS., and he reads, himself, γυναικὶ for γυναικῶν—But the question is not about what would be, but what is, befitting.

<sup>4</sup> H. adopts in lieu of ὑποστήσει my ὑποστήσεις, which he attributes to Wellauer; while Paley takes the credit of the alteration to himself.

<sup>5</sup> H. in lieu of μακιστῆρα reads δακνιστῆρα—a word that is certainly not found elsewhere, nor probably could be. H. quotes, indeed, Pers. 569, στένε καὶ δακνάζου. But there it is easy to read—πύκν' ἄζ' ὦ. For ἄζειν is 'to cry αἰ,' as οἰμώζειν is 'to cry οἶμοι.'

<sup>6</sup> H. has introduced this verse of his own composition, evidently modelled after Agam. 1037, \*10', ὦ τάλαινα, τόνδ' ἐρημώσας\* ἔχον: although he says himself not a word about the imitation.

Line in Greek Text.		Reference to Bohn's Edit.
465.	—ἀψ ἐν ἀγκάλαις λαβὼν Taking back in [your] arms— <sup>1</sup> ....	page 221 line 26
466.	βωμοὺς προνάους καὶ πολυξεστους ἔδρας Altars before the temples, and much-polished seats— <sup>2</sup> ....	.... 221 26
470.	καὶ γὰρ τάχ' ἄν τις οἰκτίσας, ἰδὼν τάδε— For perhaps some one, feeling pity, after seeing these things <sup>3</sup> ....	.... 221 29
482.	—μὴ θράσος τέκη φόβον. Lest [my] boldness produce a fear [on the part of the people] <sup>4</sup> ....	.... 222 1
486.	καὶ ξυμβόλοισιν— And to those who meet <sup>5</sup> ....	.... 222 5
488.	—καὶ τεταγμένος κίοι And may he ordered go. <sup>6</sup> ....	.... 222 7
498.	δεῖ δ' ἀνάρκτων ἐστὶ δεῖμ' ἐξάϊσιον. 'The fear of persons without a ruler is ever unreasonable.' <sup>7</sup> ....	.... 222 23

<sup>1</sup> H. reads ἀψ for αἰψ'—For though Valckenaer had remarked in Diatrib. p. 139, that ἀψ was a word never heard on the Attic stage, yet H. asserts that the language of this play approaches rather close to that of Homer—an assertion it would be difficult to prove, at least in the extra-choral parts.

<sup>2</sup> H. reads πολυξεστους in lieu of πολιτισσούχων—But why mention should be made of 'much-polished seats,' H. has not thought proper to explain.

<sup>3</sup> So H. reads, as Linwood suggested, whose name is however omitted, in lieu of οἰκτρος εἰσιδὼν τάδε—

<sup>4</sup> So H. explains the common text—and rejects φόνον, proposed by Pauw and adopted by nearly all subsequent editors.

<sup>5</sup> Although H. has edited ξυμβόλοισιν, yet in the Notes he doubts whether the poet did not write ξυμβολούσι—but without stating that the same correction had been suggested by myself in the Classical Journal, and by Valckenaer in Not. MSS.

<sup>6</sup> So H. in text; but in the Notes he prefers κίει, the conjecture of Schütz, to κίοι. For the optative is scarcely intelligible here.

<sup>7</sup> H. alters ἀνάκτων into ἀνάρκτων, which he refers to the daughters no longer under the rule of their absent father.

Line in Greek Text.	Reference to Bohn's Edit.
500. ἀλλ' ὅτι ἄρῶν σ' ἐξηρμήσει πατὴρ But not for a long time shall father leave you deserted, <sup>1</sup> — — — page 222 line 24	
511. πειθοῦ τε καὶ γενέσθω Be persuaded and let it be. <sup>2</sup> — — — 222 33	
515. τὸ πρὸς γενερχῶν ἐπιδῶν Looking on the side of ancestors <sup>3</sup> — — — 222 36	
520, 1. διὰς τοι γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τῶσδ' ἔροικοι. We boast to be a race from this divine land, being settled [in it] <sup>4</sup> — — — 223 2	
524. ματέρος ἀνθορόμους ἐπωπᾶς The flower-feeding lookings-out of her mother— <sup>5</sup> — — — 223 4	
534. Λύδια τ' ἂν γάλα And through the hollows of Lydia— <sup>6</sup> — — — 223 10	
535. καὶ δὲ ὄρων Κιλικίῳ And through the boundaries of Cilicia— <sup>7</sup> — — — 223 11	
537. γᾶς ποταμούς ἀεράους The ever-flowing rivers of the land <sup>8</sup> — — — 223 12	

<sup>1</sup> H. reads ἄρῶν σ' ἐξηρμήσει in lieu of ἄρῶν χρόνον ἱερμήσει—

So H. in the text; but in the Notes he mentions the ingenious conjecture of Lobeck on Soph. Aj. p. 283=250, Πειθοῦ τι, καὶ γένει σφ̄ in lieu of καὶ γενέσθω.

<sup>2</sup> H. reads τὸ πρὸς γενερχῶν in lieu of τὸ πρὸς γυναικῶν—

<sup>3</sup> H. retains εἰας, which Porson had altered into εἰ' ἄς—

<sup>4</sup> H. adopts the interpretation, given by Paley of ματέρος ἀνθορόμους ἐπωπᾶς, and refers to Steph. Byz. in 'Επωπῇ, which was a name applied to Acrocorinthus, because it was the look-out of Sisyphus. But as a look-out is always on the highest ground, and as the highest ground has the fewest flowers, and as a cow does not, like a goat or a sheep, prefer the short grass upon high grounds to the long grass of low grounds, the interpretation of Paley seems to be perfectly untenable, and at variance with λειμῶνα βούχλον, 'a meadow with much fodder.'

<sup>5</sup> H. alters τε γάλα into τ' ἂν γάλα, as Paley, whose name is not mentioned, had already suggested.

<sup>6</sup> H. reads ὄρων for ὀρίων—forgetting that ὀρίων is the very word suited to the mountainous Cilicia.

<sup>7</sup> H. reads γᾶς for τᾶς—as I had edited long ago.

Line in Greek Text.				Reference to Bohn's Edit.
540.	ικνεῖται δ' ἐγκεχριμένα βέλει And she arrives pricked by the dart— <sup>1</sup>	page	223 line 14	
547,8.	———δύναις τε κεντροδαλ- ήτισι θνιάς <sup>2</sup> Ηρας. And excited by the goading and destructive pains from Juno. <sup>2</sup>	....	....	223 15
552.	βοτὸν κακόχαρι δυσχερὲς A cow disgusting, intractable <sup>3</sup>	....	....	223 21
558,9.	δι' αἰῶνος κρέων ἀπαύστου πράκτωρ τῶνδ' ἐφάνη Ζεὺς. Zeus, who rules through ceaseless ages, has appeared the doer of these acts. <sup>4</sup>	....	223	24
560.	δύα δ . . . . . . . . . . ταύεται And calamity.....is stopped <sup>5</sup>	....	....	223 25
560,1.	———δακρύων δ' ἀπο- σχάζει πένθημον αἰδῶ. And [she] lays open the grief-producing shame of tears— <sup>6</sup>	....	....	223 26
576.	εὔτε γε πατὴρ When the father <sup>7</sup>	....	....	223 34

<sup>1</sup> H. alters εἰσικνουμένην into ἐγκεχριμένην—and refers to Prom. 564, Χρίει...με...οἶστρος—

<sup>2</sup> H. reads κεντροδαλήτισι with Erfurdt—and θνιάς with MS. Med. in lieu of κεντροδαλήτοις θείαις—But κεντροδηλητῆς is scarcely a good Greek compound.

<sup>3</sup> So H. inserts hesitatingly κακόχαρι before δυσχερὲς—

<sup>4</sup> H. reads δι' αἰῶνος with myself, although my name is not mentioned, and supplies from conjecture—πράκτωρ τῶνδ' ἐφάνη Ζεὺς—similar to Κύπρις τῶνδ' ἐφάνη πράκτωρ in Soph. Trach. 862, and to Ζεὺς ἔβρον πράκτωρ φανῇ in 251.

<sup>5</sup> H. reads δύα for βία: and he might have referred to my note on Prom. 534, where I have made a similar correction.

<sup>6</sup> Such, I presume, is the version of the text of H., which he has substituted for δακρύων δ' ἀποστάζει πένθημον αἰδῶ. His own explanation is—'Pudor cum dolore et lacrimis conjunctus, quod forma humana privata erat.'

<sup>7</sup> H. supplies the lacuna by reading Εὔτέ γε—

Line in Greek Text.	References to Bohn's Edit.
588. δῆμον κρατοῦσα χεὶρ ὅπερ πληθύνεται. For which matter the prevailing hand of the people has become numerous. <sup>1</sup>	page 224 line 8
603. λέγων διπλοῦν μίasma πρὸς πόλειως φανέν Saying that a double pollution, appearing on the part of the city <sup>2</sup> ....	224 22
607,8. δημηγόρους δ' ἔλυσεν εὐπιθείis στροφάς δῆμος Πελασγῶν. And the Pelasgian people set free the well- persuading turns of the public-speaker. <sup>3</sup> ....	224 25
608. ————Ζεὺς δὲ κράνειεν τέλος. And may Zeus perfect the end. <sup>4</sup> ....	224 27
616. ————τάνδε Πελασγίαν This Pelasgian <sup>5</sup> ....	224 34
618. ————ἄροτοis.....ἐν ἄλλοis— In other ploughed fields <sup>6</sup> ....	224 35
625. δῖον ἐπιδόμενοι πράκτορα πάνσκοποι Looking up to the divine all-seeing avenger— <sup>7</sup>	225 3
626,7. ————ὅστις ἂν δόμος ἔχη σφ' ἐπ' ὀρόφων λαύοντα Whatsoever house shall have it sleeping on the roof. <sup>8</sup> ....	225 4

<sup>1</sup> So H. in lieu of χεὶρ ὅπως πληθύνεται in Turneb. But how ὅπερ can be governed by πληθύνεται, we are not informed.

<sup>2</sup> H. reads πρὸς πόλειως for πρὸ πόλειως—

<sup>3</sup> H. changes ἤκουσεν into ἔλυσεν—

<sup>4</sup> So H. in lieu of Ζεὺς δὲ κράνειεν τέλος: for, says he, how did Danaus know that Zeus had brought the affair to an end? A wish is rather required here. Hence he might have read, Ζεῦ δὲ πᾶν κραίν' εὖ τέλος—'and do thou, Zeus, well bring all to an end.'

<sup>5</sup> H. reads τάνδε Πελασγίαν for τὰν Πελασγίαν and rejects πόλιν—

<sup>6</sup> So H. in the text; but in the Notes he prefers ἐν ἄλλοis, suggested by Pauw, to ἐν ἄλλοis. But what are 'the other' or 'strange ploughed fields,' where Mars is the reaper, we are yet to learn.

<sup>7</sup> H. reads πράκτορα πάνσκοπον—with the aid of the Schol. Διὸς σκοπόν τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα.

<sup>8</sup> So H. in lieu of ὅν οὐτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μαινοντα— But if the divine avenger were sleeping on the house-top, it would ill merit the appellation of the 'all-looking,' which H. himself had just given to it.

Line in  
Greek Text.

References to  
Bohn's Edit.

636,7. μήδ'.....στάσις

αἱματῖσαι

Nor let revolt blood-stain—<sup>1</sup> .... page 225 line 10

642,3. καὶ γεραροῖσι πρεσβυτοδόκοι προβούλ-  
οις θυμέλαι φλεόντων.

And let the altar-places, receiving old men, be  
full with honoured counsellors<sup>2</sup> .... 225 13

644-6. τὼς πόλις εὖ νέμοιτο  
Ζῆνα μέγαν σεβόντων  
τὸν ξένιον δ' ὑπέρτατον.

So may be well directed the city of those wor-  
shipping the great Zeus, and the highest  
god, presiding over hospitality.<sup>3</sup> .... 225 23

648,9. τίκτεσθαι δὲ φόρους γᾶς  
ἄλλους εὐχόμεθ' εἶναι.

And we pray for other produce of the land to  
be brought forth<sup>4</sup> .... 225 17

662. πρόνομα δὲ βοτὰ γᾶς

And may the cattle feeding over the land<sup>5</sup> .... 225 25

663. τὸ πᾶν τ'.....θάλοισιν

And may they flourish altogether—<sup>6</sup> .... 225 26

<sup>1</sup> H. adopts *στάσις*, which Bamberger would supply here.

<sup>2</sup> So reads H. inserting from conjecture *προβούλοις* in lieu of *πρεσβυτοδόκοι γεμόντων θυμέλαι φλεόντων θ'*—But why the altar-places should be filled by counsellors, we are not informed; as if the proper place for such 'most potent, grave, and reverend signors,' as they are called in Othello, were not the council-hall rather.

<sup>3</sup> H. reads *τὼς πόλις* with Rob. and *μέγαν* with Ald., and retains *δ' ὑπέρτατον*—with the MSS. and edd. pr., against Canter's *Δι' ὑπέρτατον*.

<sup>4</sup> H. adopts Ahren's reading, *τίκτεσθαι δὲ φόρους*, elicited from *τίκτεσθαι δ' ἐφόρους* in MSS.

<sup>5</sup> H. reads *βοτὰ γᾶς* in lieu of *βοτὰ τωζ* in Turneb., a tacit correction of *βρότατος* in MSS.

<sup>6</sup> H. reads *θάλοισιν* in lieu of *λάθοισιν* in MSS., although he confesses that *ἔθαλον* is an aor. 2, not to be found except in Pseud-Homeric H. Pan. 33.



Line in Greek Text		Reference to Bohn's Edit.
664,5. εὐφήμοις δ' ἐπὶ βωμοῖς μοῦσαν θείατ' αἰδοί	And let the minstrels compose a strain at the altar with good-omened words. <sup>1</sup>	page 225 line 27
668. φυλάσσοι τ' ἀρτέμεια τιμάς	And let soundness guard honours <sup>2</sup>	.... 225 28
669. τὸ δῆμιον, τὸ πτόλιν κρατύνει	The people, that rules the city— <sup>3</sup>	.... 225 29
697. ἴσως γὰρ ἂν κήρυξ.....μόλοι	For perhaps a herald.....will come <sup>4</sup>	.... 226 14
720. δολύφρονες δ' ἄγαν—	And with very deceitful minds <sup>5</sup>	.... 227 4
724. εἰ σοί τε καὶ θεοῖσιν	If both to you and the gods— <sup>6</sup>	.... 227 8
730,1. ἀλλ' ἔστι φήμη κρείσσονας λύκους κυνῶν εἶναι	But there is a saying that wolves are better than dogs. <sup>7</sup>	.... 227 13

<sup>1</sup> H. alters μοῦσαι θεαί τ' into μοῦσαν θείατ'—But as the middle voice *θείατο* would be incorrect, Ahrens suggested *θείεν*—

<sup>2</sup> H. alters *ἀτιμίας* into *ἀρτέμεια*—to which he was probably led by *ἀτρεμαῖα*, suggested by Paley.

<sup>3</sup> So H. in the text; but in the Notes he would read τὸ δῆμιόν τε πτόλιν κρατύνει—partly with Bamberger: while in the next verse he reads *προμηθίς*—a form, he says, found in Antholog. Palat. XIII. 7, 5, as applied to the name of a woman.

<sup>4</sup> So H. reads with myself ἂν κήρυξ.....μόλοι in lieu of ἤ.....μόλοι: although he had on Viger. p. 784, asserted that *μόλοι* could be used in a potential sense without *ἂν*

<sup>5</sup> H. alters *ἐὲ καὶ* into *δ' ἄγαν* to suit the *ἄγαν* in the antistrophe.

<sup>6</sup> So H. in the text; but in the Notes he prefers *Εἰ σὺν γε καὶ*—But *σὺν γε καὶ θεοῖσιν*—‘together with the gods likewise’—would be ill-suited to the train of thought.

<sup>7</sup> So H. He should have read *τοὺς λύκους κρείσσους*—found in MS. Med., where from the other reading *κρείσσων* came *κρείσσονας* in Rob., or, what is preferable, H. should have adopted my *Ἀλλ' ἔστι φήμη τις.... λύκου*—for in such a proverbial expression the article would be inadmissible.

Line in Greek Text.				Reference to Bohn's Edit.
732,3.	ἔμπας ματαίων ἀνοσίων τε κνωδάλων ἔχοντας ὀργὰς χρὴ φυλάσσεσθαι κράτος.			
	It is altogether requisite to guard against those, who possess the rage of silly and unholy monsters. <sup>1</sup>	....	....	.... page 227 line 15
735.	οὐδὲ πεισμάτων σωτήρια			
	Nor a safety for cables <sup>2</sup>	....	....	.... 227 18
741.	κἂν ᾗ γαλήνῃ νήνεμος δ' εὖδῃ κλυδών			
	Although there is a calm, and the wave wind- less sleeps <sup>3</sup>	....	....	.... 227 18
747.	ὠὸ γὰρ βοῦνις—			
	O hilly land— <sup>4</sup>	....	....	.... 227 32
752.	τὸ πᾶν δ' ἀφάντως ἀμπετῆς εἰς ἄος, ὥς			
	Altogether invisibly stretching out to the air <sup>5</sup> as—	....	....	.... 227 21
754,5.	ἄλυκτον δ' οὐκ ἔτ' ἂν πέλοι νόσος κελαινόχρων δὲ πάλλεται πρὸ καρδίας.			
	The phantom would not be perplexed any longer; but is tossed about of a dark colour before the heart. <sup>6</sup>	....	....	.... 227 22

<sup>1</sup> H. reads from conjecture ἔμπας in lieu of ὡς καὶ—and from Turneb. ἔχοντες for ἔχοντες—

<sup>2</sup> H. adopts in the text Scaliger's πεισμάτων σωτήρια, similar to ναύδετα....πρυμνᾶν in Eurip. Tro. 810. But in the Notes he would read πείσματος σωτηριῶν—conceiving that a verse had dropped out.

<sup>3</sup> This Supplement, suggested by Paley, has been adopted by H. where κἂν ᾗ γαλήνῃ have been elicited from καὶ γαλήνῃ, preserved by Plutarch II. p. 1090. A. and νήνεμος δ' εὖδῃ κλυδών, invented by Paley, who doubtless remembered Agam. 549, πόντος....κοίταις ἀκύμων νηνίμοις εὖδῃ πεσών.

<sup>4</sup> H. reads with Pauw βοῦνις in lieu of βουνίτι.

<sup>5</sup> H. here elicits ἀφάντως ἀμπετῆς εἰς ἄος ὥς from ἀφαντος ἀμπετῆσας δόσως in MS. G., and quotes δμμα ἀμπετῆς ἀκλήϊστον from Heliodorus in Stobæus XCVIII. (C. Herm.) p. 540, and Hesych. 'Αος' πνεῦμα ἢ ἱαμα, correcting there ἢ ἀημα. But as nothing is known of the strange word 'Αος, it would be hazardous to introduce it here; and the more so, as it is easy to read in Hesychius 'Αοῦς ἀημ' ἢν' πνεῦμα, 'There was the breath of morn'—For the gl. is a fragment of a Doric poet, probably Epicharmus, who added, I suspect, ἡδὲ—and thus the whole fragment would mean—'Sweet was the breath of morn'—in Greek, 'Αοῦς ἀημ' ἢν ἡδὲ.

<sup>6</sup> Such is the literal version of the text of H. But what he understood

Line in Greek Text.	Reference to Bohn's Edit.
769. πρὶν ἄνδρ' ἀπενεκτὸν τῷδε χριμφθῆναι χροῖ. Before an abominable man comes close to this skin <sup>1</sup> .... page 228 line 3	
762. πρὸς δὲ κύφειλλ' ὑδρηλὰ γίγνεται χιῶν. At which the misty and watery clouds become snow. <sup>2</sup> .... 228 5	
767,8. πρὶν δαίktoros βία με καρδίας γάμου κυρῆσαι Before I meet in defiance of my heart with a killing marriage. <sup>3</sup> .... 228 8	
775,6. ἢ τίν' ἀμφυγὰν ἔτ' ἢ πόρ- ον τέτμω γάμου λυτήρα Or what escape or road shall I discover as the freer from marriage— <sup>4</sup> .... 228 12	
777-80. ἴζε δ' ὀμφὰν, οὐράνια μέλη, θεοῖσι λίτανα, καὶ τέλεια δῶας πελόμενα μοι λύσιμα. Moan out a voice, heavenly strains, prayers to the gods, and [pray] for them to be the releasers from calamity— <sup>5</sup> .... 228 16	
780. μάχαν δ' ἔπιδε, πάτερ, And look upon the fight, father, <sup>6</sup> .... 228 16	

by those words, I must leave for the reader to discover: especially as *νόσος* is not only never found in any good Greek author, but is a manifest corruption in the opinion of Lobeck, in *Paralipom.* p. 176, as H. states himself; who, however says, that the whole passage alludes to the imagined appearance of the dark crew, spoken of in the speech of Danaus, when he first descried their approach.

<sup>1</sup> H. adopts τῷδε χριμφθῆναι from MS. P. and χροῖ from MS. E.

<sup>2</sup> H. adopts Dindorf's alteration of νέφη δ' ὑδρηλα into κύφειλλ' ὑδρηλὰ—which is however repudiated by Dindorf himself in *Steph. Thesaur.*, where he now prefers νέφη διυδρα—for he had discovered that κύφειλλα was only Alexandrian Greek. What Æschylus really wrote, it would not be difficult perhaps to discover.

<sup>3</sup> H. inserts με between βία and καρδίας—

<sup>4</sup> Such is the text of H. in lieu of τίν' ἀμφ' αὐτῶς ἔτι πόρον τέμνω γάμου καὶ λυτήρα.

<sup>5</sup> Such, I presume, is the version of the text of H. where he has adopted from Rob. ἴζε....οὐράνια μέλη λίτανα θεοῖσι and καὶ τέλεια from Ald. and substituted δῶας for δέ μοι πως—

<sup>6</sup> H. changes μάχημα into μάχαν—

Line in Greek Text	Reference to Bohn's Edit.
781. <i>βίαια μὴ στέρξης ὁρῶν</i> Do not love to look on forcible acts <sup>1</sup>	page 228 line 15
785-9. <i>γένος γὰρ Αἰγύπτειον ὕβρι δύσοιστον ἀρτενογενές, οἱ μετὰ με δρόμοισι διόμενοι φυγάδα μάταισι πολυθρόοις βίαια δίζηται λαβεῖν.</i> For an Ægyptian insulting race, hard to be borne, of male birth, <sup>2</sup> who, pursuing me an exile by their racing, seek to lay hold of me violently through their very clamorous acts of folly. <sup>3</sup> .... 228 19	
793. <i>στρ. δ'. Ἡμιχορ. α'. ὄ, δ, ᾄ, ᾄ, ὄ δὲ μάρπτει ὁ νᾶϊος, γᾶϊος, ἡέ, ἡέ. τῶν πρὸ σὺν, μάρπτει, κήμοις. δοσιόφρονα λύσιν καββάστας ὀλωλ- νία βόαμα φαίνω.</i> Hemichor. 1. Oh, oh! ah, ah! the seizer [is] here, by sea and land. Oh! oh! in return for which, may you, seizer, be in trouble. I am lost and shew forth a crying-out, the holy-thinking deliverance from a descent [upon land.] <sup>4</sup> .... 228 21	
799. <i>ἀντιστρ. δ'. Ἡμιχορ. β'. ὁρῶ, ὁρῶ τὰ δὲ φροῖμι' ἐμῶν βιαίων πόνων ἡέ ἡέ. βαίνει φυγᾷ πρὸς ἀλκάν. βλοσυρόφρονι χλιδᾷ δύσφορα ναὶ τὰγ- γάϊ', ἀναξ, προτάσσου.</i>	

<sup>1</sup> H. alters *μὴ φιλεῖς*—an abbreviation, as he supposed, for *μὴ φιλήσῃς*—into *στέρξης*—

<sup>2</sup> So H. reads, in lieu of *γένος γὰρ Αἰγύπτειον ὕβριν δύσφορον*—and considers *ὕβρι* as a neuter adjective.

<sup>3</sup> In this remodelled text *διόμενοι* and *δίζηται* are furnished by Rob., and *οἱ* is added from conjecture.

<sup>4</sup> In these verses, where the MSS. and early editions present only a continued series of corruptions, it will be sufficient to give Hermann's remodelled text, with a literal English version, leaving the inquisitive reader to discover from Hermann's notes the reasons that have led to the alterations, and by which they are supported.

Line in  
Greek Text.Reference to  
Bohn's Edit.

- Hemichor. 2. I see, I see. These are the preludes of my compulsory troubles. Oh! oh! go in flight towards strength, O king, with a haughty-minded pride, do thou be ordered things hard to be borne on ship-board and on land.] .... page 228 line 24
805. στρ. ε'.  
KHPYZ. σοῦσθε, σοῦσθ' ἐπὶ βῦριν ὅπως ποδῶν  
XOP. οὐκοῦν, οὐκοῦν μεσφδ.  
τιλμοί, τιλμοί καὶ στιγμοί,  
πολυαίμων φόνιος ἀποκοπὰ κρατός.  
HERALD. Rush, rush, to the bark, as quick you can with feet. .... 229 1  
CHO. There are then tearings and scratchings, and the cutting-of of heads with much gore and blood. .... 229 2
809. ἀντιστρ. ε'.  
KHP. σοῦσθε, σοῦσθ' ὄλοαί μέγ' ἐπ' ἀμαλα.  
HER. Rush, rush, ye lost greatly, to the sea-cutting [vessel]. .... 229 4
810. στρ. ζ'.  
Ἡμιχορ. α'. εἴθ' ἀνὰ πολύρυντον  
ἀλμύεντα πόρον  
δεσποσίῳ ξὺν ὕβρει  
γομφοδέτῳ τε δόρει διώλου.  
αἶμον' ἴσως σέ γ' ἐπ' ἀμαλα  
ἥσει δονπίαν τάπῃ γᾶ.  
KHP. κελεύω βία μεθέσθαι σ' ἔχαρ,  
φρενὸς ἀφρονα τ' ἄγαν.  
Ἡμιχορ. β'. ἰού, ἰού,  
λείφ' ἔδρανα, κί' ἐς δόρυ,  
ἀτίετος ἀνὰ πόλιν ἀσεβῶν.  
Hemichor. 1. I wish that along the much-flowing and briny path thou hadst perished utterly with thy lordly insolence and the bolt-bound bark. Perhaps the [forces] on land will send thee with blood to the noisy ship. .... 229 6  
HER. I command thee to give up thy desire to force, and the silly indignation of mind. 229 8  
Hemichor. 2. Oh! oh! Leave the seats. Go to the ship thou, who art in no honour, behaving impiously, through the city. .... 229 11

Line in  
Greek Text.

Reference to  
Bohn's Edit.

821. ἀντιστρ. 5'.

Ἡμυχор. α'. μήποτε πάλιν ἴδοιμ'  
ἀλφεισίβοιον ὕδωρ,  
ἐνθεν ἀεζόμενον  
ζώφντον αἶμα βροτοῖσι θάλλει.  
γείος ἔχω βαθυχᾶος  
βαθρείας, βαθρείας, γέρον.

KHP. σὺ δ' ἐν ναῖ, ναὶ βάσει τάχα  
θέλεος, ἀθέλεος.

Hemichor. 1. Never may I again behold the  
cattle-feeding water, where the life-blood  
being increased is in vigour for mortals. I  
possess, as an indigenous person of a high  
Achæan [origin], seats, seats, old man. *page 229 line 31*

HER. But thou on board, on board, shalt go  
quickly, willing [or] unwilling. .... 229 17

Ἡμυχор. α'. βία, βία.  
φροῦδα πολέα βῆθί μοι,  
πρόκακα πάθ' ὀλόμενε παλάμας.

Hemichor. 2. Violence, violence. Out of sight!  
go far off from me; suffer, thou lost-one!  
previously evils from hands. .... 229 18

830. στρ. 5'.

Ἡμυχор. β'. αἰαῖ, αἰαῖ  
εἰ γὰρ δυσπαλάμως ὄλοιο  
δι' ἀλὶρῖντον ἄλσος  
κατὰ Σαρπηδόνιον χάμ-  
α πολύψαμμον ἀλαθεῖς  
Ἀερίαισιν αὔραις.

KHP. ἴνζε καὶ λάκαζε καὶ κάλει θεούς  
Αἰγυπτίαν γὰρ Βᾶριν οὐχ ὑπερθορεῖ,  
χέουσα καὶ πικρότερον οἷζύς νόμον.

Hemichor. 2. Alas! alas! Would that thou  
hadst perished by sad hands in the open  
space, where the sea flows, while wandering  
along the mound of Sarpedon, [caught] by  
the gales from Aeria (Ægypt.). .... 229 20

HER. Moan and tear thy dress and call upon  
the gods. For thou shalt not overleap the  
Ægyptian bark, while pouring forth a strain  
of woe still more bitter. .... 229 23

Line in  
Greek Text.

References to  
Bohn's Edit.

841. ἀντιστρ. ζ'.

Ἡμυχор. β. οἰοί, οἰοῖ.

λυμανθεῖς σὺ πρὸ γᾶς ἰλάσκει  
περίκομπα βρῦάζων.  
ὁ δὲ βώτας, ὁ μέγας Νεῖλ-  
ος ὑβρίζοντά σ' ἀποτρέψ-  
ειεν αἰστον ὕβριω.

KHP. βαίνειν κελεύω βάριν εἰς ἀμφίστροφον,  
ὅσον τάχιστα, μηδέ τις σχολαζέτω.  
ὅληκῃ γὰρ οὗτοι πλόκαμον οὐδὰμ' ἄζεται.

Hemichor. 2. Woe! woe! mayest thou, ill-  
treated before the land, howl out, although  
making great boasts. May the nourisher,  
the great Nile, overturn thee, while insulting  
with insult not to be borne. .... page 229 line 26

HER. I order thee to go the bark, rowed on  
both sides, as quickly as possible. Nor let  
any one delay. For a dragging pays no  
regard at all to the locks of hair. .... 229 29

850. στρ. η'.

Ἡμυχор. α'. οἰοί πάτερ,

βρέτεος ἄρος ἄτα.  
ἀμαλὰδ' ἄγει μ',  
ἄραχνος ὡς βάδην νόαρ, νόαρ μέλαν.  
ὁ το το το τοί  
μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ  
φοβερόν ἀπώτρεπε.  
ὦ βᾶ, Γᾶς παῖ, Ζεῦ.

KHP. οὗτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε  
οὐ γάρ μ' ἔθρεψαν, οὐδ' ἐγήρασαν τροφῇ.

Hemichor. 1. Alas! father! The protection  
an image is a calamity. A phantom, a dark  
phantom, is dragging me, step by step, like  
a spider, to the sea-cutting bark. Mother  
Earth! mother Earth! through my clamour  
turn aside what is frightful. O king Zeus,  
son of the Earth! .... 229 32

HER. I do not fear the deities, who are here.  
For they have not brought me up, nor  
have they caused me to grow old by their  
nurture. .... 230 3

Line in  
Greek Text.

Reference to  
Bohn's Edit.

860. ἀντιστρ. η'.

Ἡμιχор. β. μαιμῆ πέλας

δίπους ὄφης,  
ἔχιδνα δ' ὥς μέ τις πόδ' ἐνδακοῦσ' ἔχει.  
ὁ το το το τοί.  
μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ  
φοβερὸν ἀπότρεπε.  
ὦ βᾶ, Γᾶς παῖ, Ζεῦ.

KHP. εἰ μή τις ἐς ναῦν εἴσιν αἰνέσας τάδε,  
λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ.

Hemichor. 2. There is raging near.....  
a two-footed serpent, and like some viper it  
is laying hold of and biting my foot. Alas!  
mother Earth, mother Earth, through [my]  
clamour turn aside what is frightful, O king  
Zeus, son of the Earth! .... page 239 line 6  
HER. Unless a person goes to the ship, endur-  
ing these things, a tearing shall not pity  
the work of a garment. .... 230 9

870. στρ. θ'.

Ἡμιχор. α'. ἰὼ πόλεως ἀγοὶ πρόμοι, δάμναμαι.

KHP. ἔλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης·  
ἐπεὶ οὐκ ἀκούει' ὀξύ τῶν ἐμῶν λόγων.

Hemichor. 1. O leaders [and] chiefs of the city,  
I am overcome. .... 230 6  
HER. It seems I shall drag you away, pulling  
you by the hair; since you do not hearken  
quickly to my words. ....

873. ἀντιστρ. θ'.

Ἡμιχор. β. διωλόμεσθ' ἀελπτ', ἀναξ, πάσχομεν.

KHP. πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα  
ὄψεσθε· θαρσείτ'. οὐκ ἐρεῖτ' ἀναρχίαν.

ΒΑΣ. οὗτος, τί ποιεῖς; ἐκ τίνος<sup>1</sup> φρονήματος—

Hemichor. 2. We are destroyed; O king, we  
are suffering things unexpected. ....

HER. Kings many ye will quickly see in the  
sons of Egyptus. Be of good cheer, ye will  
not call it an anarchy.<sup>2</sup> ....

KING. You, fellow, what are you doing?  
From what high thoughts— .... 230 19

<sup>1</sup> In lieu of ἐκ ποίου, H. adopts ἐκ τίνος, as suggested by Briggs.

<sup>2</sup> H. arranges the speeches as recommended by Heath, whom Dindorf has improperly refused to follow.



Line in Greek Text.				Reference to Bohn's Edit.
882.	[After ἐπίστασαι H. marks the loss of a distich by asterisks.]	....	....	page 230 line 26
895.	λέγοιμ' ἂν ἐλθὼν— I will, after coming, tell— <sup>1</sup>	....	....	231 1
900.	[The tetrastich, which is commonly read here after στόλον, H. transposes after 913, αἰρεσθαι νέον. And so I had edited, although H. says nothing of what I had done.]	....	231	7
902,3.	τί σοι λέγειν χρὴ τοῦνομ' ; ἐν χρόνῳ μαθὼν εἰσει σύ τ' αὐτός— Why need I tell you the name? Learning it in time, both you shall know it yourself— <sup>2</sup>	231	17	
913.	εἰ σοι τόδ' ἡδὺ, πόλεμον αἰρεσθαι νέον It this is agreeable to you, to undertake a new war— <sup>3</sup>	....	....	231 22
926.	εἰ θυμός ἐστιν εὐτόκους ναίειν δόμους. If you have a mind to inhabit well-built abodes. <sup>4</sup>	....	....	231 29
930.	ἄτρεσσι λωτίσασθε Take without fear— <sup>5</sup>	....	....	231 31
939,40.	πᾶς τις . . . . . εὐτυχος Every one is.....prepared <sup>7</sup>	....	....	232 5

<sup>1</sup> H. adopts Heath's λέγοιμ' ἂν in lieu of λέγοις ἂν—

<sup>2</sup> In lieu of εἰσει γ' αὐτός or ἴσως γ' αὐτός, H. adopts Bothe's εἰσει σύ τ' αὐτός—which he wrongly attributes to myself; while both Haupt and Ahrens have taken the credit of the restoration to themselves.

<sup>3</sup> In lieu of ἴσθι μὲν τόδ'—H. reads εἰ σοι τόδ' ἡδὺ—and he imagines that a distich has been lost after νέον, of which the sense was, 'See then whether you are looking well to the benefit of your people, should you, for the sake of women, involve them in a war.'

<sup>4</sup> Here, again, H. supposes the existence of a lacuna after βίων, but without attempting even to guess at the sense of the missing matter.

<sup>5</sup> So H. in lieu of Εὐθυμείν ἴσθιν εὐτυχεῖς ἢ ναίειν: where Εἰ θυμός is due to Bothe and εὐτόκους to Porson.

<sup>6</sup> H. reads ἄτρεσσι λωτίσασθε in lieu of πάρεσσι λωτίσασθαι. But he does not state he was indebted to Canter for λωτίσασθε, and to myself for ἄτρεσσι, for which he has substituted ἄτρεσσι, although he confesses that ἄτρεσσι is not to be found elsewhere.

<sup>7</sup> H. reads with Spanheim εὐτυχος in lieu of εὐτυχός. But how εὐτυχός could be here applied to a person, we are not informed.

Line in Greek Text.	Reference to Bohn's Edit.
940. [After τὰ λῶστα H. supposes a tristich to have been lost; for otherwise the two anapaestic systems will be of a different length.] page 232 line 7	
944-7. ——— καὶ ἀμηνίτω βάξει λαῶν τῶν ἐγχώρων, τάσσεσθε, φίλαι, δμῳῖδας οὕτως ὥς . . . . .	
And with the not-angry language of the people of the country put in order, <sup>1</sup> O female friends, the house-maids in such a way, that—	232 8
952,3. καὶ μοι τὰ μὲν πραχθέντα πρὸς τοὺς ἐκγενεῖς μάλ' οὐ πικρῶς ἤκουσαν αὐτανεψίους.	
And they have heard not very bitterly what has been done by me towards degenerate cousin-germans.	232 13
958-9. τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς χάριν σέβεσθαι τιμιωτέραν θέμις.	
And for persons obtaining things so great, it is just to reverence in the steering-place of thought the favour with greater honour. <sup>2</sup>	232 20
960. καὶ ταῦθ' ἄμ' ἐγγράψασθε πρὸς γεγραμμένοις	
And these to boot inscribe ye in addition to what has been written—	232 21

<sup>1</sup> H. alters λαῶν ἐν χώρῳ into λαῶν τῶν ἐγχώρων, and takes τάσσεσθε in an active sense, as in Eurip. Heracl. 664. Androm. 1099.

<sup>2</sup> So H. in lieu of καὶ μοι τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς φίλου πικρῶς ἤκουσαν αὐτανεψίους in MS. Med. and he renders ἐκτενεῖς, to which he was probably led by Heath's ἐγγενεῖς, 'degenerate,' referring to Soph. Œd. T. 506, where Dindorf would read ἐκτενεῖς instead of ἐγγενεῖς.

<sup>3</sup> H. in lieu of εὐπρυμνῇ φρενὸς...τιμιωτέραν ἐμοῦ has given ἐν πρύμνῃ φρενὸς—τιμιωτέραν θέμις—observing that Paley had likewise suggested ἐν πρύμνῃ—and so I had edited long ago from my own conjecture and that of Valckenaer in Not. MSS., who refers to τῇ τῆς ψυχῆς ἀκρόπολιν in Plato, Rep. VIII. p. 560. B.

<sup>4</sup> So H. instead of ταῦτα μὲν γράψετε—But as the daughters are not told where they are to inscribe the advice of their father, I prefer my conjecture, ταῦτα νῦν γράψετε—

Line in Greek Text.	Reference to Bohn's Edit.
963. ——— γλῶσσαν εὐτυκον . . . . A well-modelled tongue— <sup>1</sup> ....	page 232 line 24
968. θήραις δὲ κηραίνουσιν νιν βροτοί· τί μὴν; And with hunting mortals hurt it. How not? 232	28
969. [After this verse H. has placed between aste- rises the supplement of another— καὶ νηκτὰ πάντως ἐστὶν ἀρπάζοντ' ἰδεῖν 'And it is possible to see swimming animals seize it altogether'— <sup>2</sup> ] ....	232 29
971. καρπώμαθ', ἃ στάζοντα κηρύσσει Κύπρις, κῆωρα κωλύουσά θ' ὥς μένειν ὄρω· Fruits, which Venus proclaims as distilling with drops and unripe, and prohibiting so as to remain in a boundary. <sup>3</sup> ....	232 29
1002. ——— γάμος.....Κυθέρειος A Cytherean marriage <sup>4</sup> —	233 18
1003. στυγερῶν πέλοι τόδ' ἄθλον. May this be the prize of persons hated? <sup>5</sup> ....	233 19
1012. δέδοται δ' ἁρμονία μοῖρ' Ἀφροδίτας The power of Aphrodité, leading to concord, has been given. <sup>6</sup> ....	233 23

<sup>1</sup> Here again H. has adopted εὐτυκον, the conjecture of Spanheim, in lieu of εὐτυχον. But as γλῶσσα εὐτυχος is quite unintelligible,—at least, it is not found elsewhere—H. should have preferred my γλῶσσαν εὐτροχον—found likewise in Eurip. Bacch. 264, and similar to ἐπιτροχάδην ἀγορεύεις, in IL. Γ. 213.

<sup>2</sup> In lieu of θήραις H. adopts Weiseler's θήραις, and Linwood's τί μὴν for τιμήν: although he has neglected to refer to Linwood's note on Eumen. in Addend. p. 199.

<sup>3</sup> To this verse, inserted after πεδοστιβη from conjecture, it may be objected that, except in the case of Andromeda, we have not heard of a fish coming out of the sea to seize upon a maiden; and even that monster was destroyed by Perseus, before it laid hold of the lady.

<sup>4</sup> Such is the literal and to myself unintelligible version of the text of H.; where, to say nothing of τε, which follows κωλύουσα and couples nothing, H. seems to have forgotten that unripe fruits cannot be said to distil drops.

<sup>5</sup> So H. with one MS., observing that γάμος Κυθέρειος means 'an honorable marriage;' an assertion more easily made than proved.

<sup>6</sup> So H. has corrected στυγερὸν in Turn.

<sup>7</sup> Such is the English of the Latin version by H. of his own text. But how such a meaning can be elicited from the Greek, I must leave for others to discover.

Line in Greek Text.		Reference to Bohn's Edit.
1013.	ψέδυραι τρίβοι τ' ἐρώτων And the whispering paths of Loves' ....	page 233 line 24
1014.	φυγάδεσσιν δ' ἐπινοίαις On account of my design in flying <sup>2</sup> ....	233 25
1017,8.	τί ποτ' ἔκπλοιν ἔπραξαν ταχυπόμοισι διωγμοῖς Why have they made a sailing-away with a quick-moving pursuit ? <sup>3</sup> ....	233 26
1022,2.	μετὰ πολλῶν δὲ γάμων ἄδε τελευτὰ προτερᾶν πέλοι γυναικῶν But with many marriages of former women may this end take place <sup>4</sup> ....	233 29
1033.	τὰ θεῶν μηδὲν ἀγάζειν Not to bear with difficulty things sent by the gods <sup>5</sup> ....	234 2
1036-7.	———ἐλύσατ' εὖ χειρὶ πα- ωνίᾳ Has freed well with a healing hand <sup>6</sup> ....	234 4

<sup>1</sup> In lieu of ψέδυρα in two MSS. H. has edited ψέδυραι, referring to Hesych.—ψέδυρος· ψίθυρος.

<sup>2</sup> Such is the English of the Latin version by H. of his own text ; where I was the first to edit φυγάδεσσιν, for the sake of the metre, in lieu of φυγάδες—an emendation attributed by Scholefield to Wellauer, and by Paley to Haupt ; while Ahrens takes the credit of it to himself. With regard to the sense, by no process could the words φυγάδεσσιν ἐπινοίαις mean, what H. fancied they did.

<sup>3</sup> Instead of ἐκπλοιν H. reads ἔκπλοιν, and refers διωγμοῖσι not to the pursuit of the daughters of Danaus, but to the running-away of the sons of Ægyptus. But as διωγμός never has such a meaning elsewhere, it would be hazardous to take it in that sense here ; even if the train of ideas did, what it does not, admit of such an interpretation.

<sup>4</sup> Such is the literal and to myself unintelligible version of the text of H. who has altered πρότερον into προτερᾶν. For most assuredly the wish in πέλοι, which relates to a future time, is at variance with προτερᾶν, which relates to a past.

<sup>5</sup> H. adopts, with Paley, Stanley's interpretation of ἀγάζειν, which Hesych. explains by βαρέως φέρειν.

<sup>6</sup> So H. inserts εὖ before χειρὶ—

Line in  
Greek Text.

Reference to  
Bohn's Edit.

1037,8. —————καταστροφῶν

εὐμενὶ βίᾳ κρίσας

Making a catastrophe with a kindly force<sup>1</sup> page 234 line 5

1041. καὶ δίκᾳ δίκας ἑπεσθαι

And for justice to follow justice.<sup>2</sup>

.... 234 9

<sup>1</sup> H. alters *κατασχεθῶν* into *καταστροφῶν*—which means, he says, either 'a simple change' or 'a refuge.'

<sup>2</sup> So H. in the text; but as he says in the Note—'Emendavit Burgessius'—it is evident that he intended to write—*δίκᾳ νόχας*—for such is my emendation.

